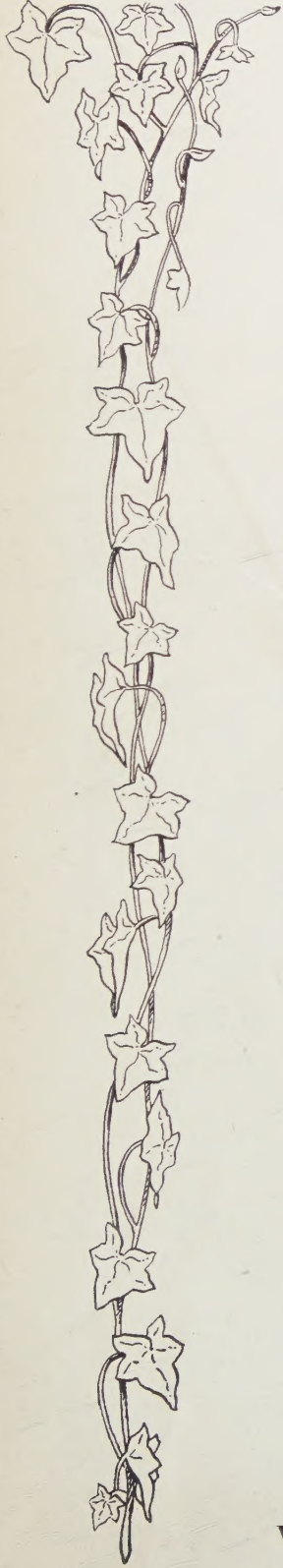


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July, 1936

Vol. XLVII. No. 7

- The Three Gardens
Richardson Wright
- First Principles of Christian Sociology
Joseph F. Fletcher
- The Holy Eucharist
Paul Weed
- A Christian Vocation
- Some Difficult Christian Duties
Lewis Gage-Brown
- A Catechism with Instruction on Christian Doctrine
- Saint Elizabeth of Portugal
W. P. Sears, Jr.
- Three Views of Christ
Clarence A. Manning
- Five-Minute Sermon
James O. S. Huntington, O.H.C.
- "We Beheld His Glory"—A Review
W. S. Chalmer, O.H.C.
- Book Reviews
- The Mystical Christ—A Meditation
Karl Tiedemann, O.H.C.
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Thought of the Episcopal Church

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Church Kalendar



JULY

4. Independence Day.
5. Fourth Sunday after Trinity.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. S. James. (Saturday.)
26. Seventh Sunday after Trinity.
31. (Friday.)

KALENDAR OF COMING EVENTS

JULY

3-August 26. Evergreen Conferences.

5. Church of the Holy Trinity, Dr. K.

gan Bl

Conference.

Music.

ergy.

eng People's Con-

and Adults' Conferences,

N. C.

Conference for Young

tion of Nevada.

Sewanee Summer Training School.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

3. Grace Church, Sheboygan, Wis.
14. St. Barnabas' Brotherhood, Gibsonia, Pa.
15. Sisters of the Holy Nativity, Bay Shore, L. I.
16. Society St. John the Divine, Toronto, Ont.
17. All Saints' Church, Peterborough, N. H.
18. Christ Church, Hudson, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BALL, REV. FRANCIS H., formerly rector of Trinity Parish, Portland, Ore.; has accepted the oversight of missions on the Oregon Coast. Effective July 31st.

BURLESON, REV. T. M., formerly rector of Nativity Parish, Lewiston, Idaho, and in charge of adjacent missions; is vicar of Lower Yakima Valley Missions in the District of Spokane. Address, Trinity Vicarage, Sunnyside, Wash.

CHAUNCEY, REV. DR. EGISTO FABBRI, now rector of Trinity Church, Columbus, Ohio, has been nominated by the Presiding Bishop and called by the vestry of St. James' American Church, Florence, Italy, to be rector there beginning October 1st.

GILBERT, REV. JAMES C., formerly assistant minister, Country Center Mission, and in charge of Grace Church, Hulmeville, Pa.; to be curate at St. Thomas', Whitmarsh, and St. James', Perkiomen, Pa., as of July 1st.

HILTON, REV. JOHN G., formerly rector of Grace Church, Menomonie, Wis. (Eau C.); to be rector of Christ Church, Chippewa Falls, Wis. (Eau C.), effective August 1st.

HODGKINS, REV. HENRY BELL, formerly rector of St. Peter's Church, Columbia, Tenn.; to be rector of Christ Church, Pensacola, Fla., effective September 1st.

JONES, REV. BAYARD HALE, formerly rector of Trinity Parish, Reno, Nev.; to be rector of the Parish of St. Mary the Virgin, San Francisco, Calif., effective July 31st.

LORENTZEN, REV. FREDERIC L. C., formerly rector of Trinity Church, Tariffville, Conn.; is rector of St. James' Church, Winsted, Conn.

McLANE, REV. JAMES L., has been appointed in charge of St. Andrew's Church, Manitou, Colo., effective September 1st. Address, R. R. 1, Broadmoor, Colorado Springs, Colo.

McNEIL, REV. FREDERIC A., formerly in charge of Good Shepherd Mission to the Navajos, Fort Defiance, Ariz.; is in charge of Grace Church, Chadron, Nebr. (W. Neb.). Address, 450 Bordeaux St.

MILLS, REV. JOSEPH E., JR., formerly vicar of Christ Chapel, Brooklyn, N. Y.; has accepted the rectorship of St. James' Church, St. James, L. I., N. Y., and will assume his new duties July 1st.

THAXTON, REV. LISLE W., formerly in charge of St. Paul's, Waxahachie; St. Paul's, Greenville, and part-time curate at St. Matthew's Cathedral, Dallas, Tex.; to be rector of All Saints' Church, Dallas, Tex.

WINBORNE, REV. ERNEST M., formerly in charge of Trinity, Mt. Airy, and Galloway Memorial Church, Elkin, N. C.; to be chaplain at Farm Colony for Women with address at Sea View Hospital, Staten Island, N. Y.

SUMMER ACTIVITY

GRAVES, REV. FREDERICK D., formerly chaplain in charge of student work at St. Stephen's University Chapel, Reno, Nev.; because of ill health due largely to living at a high altitude, has accepted supply work during July and August at St. James' Cathedral, Fresno, Calif. Address, 1209 N St.

NEW ADDRESSES

MARYLAND DIOCESAN CHURCH HOUSE, formerly 409 N. Charles St.; 105 W. Monument St., Baltimore, Md.

PLUMMER, REV. A HAROLD, 821 Washington Ave., Portland, Maine. Effective August 1st.

RESIGNATIONS

AYER, REV. DR. J. CULLEN, as rector of St. Philip's Church, Philadelphia, Pa.; to retire. Effective July 1st. Dr. Ayer is professor of ecclesiastical history at the Philadelphia Divinity

School, which position is not affected by his resignation from St. Philip's.

GRAMMER, Rev. Dr. CARL E., as rector of St. Stephen's Church, Philadelphia, Pa.; to retire. The date of Dr. Grammer's retirement will mark the completion of thirty-one years as rector of this very old parish.

HOWARD, Rev. Dr. WALTER S., as rector of Christ Church, St. Paul, Minn.; to retire. Effective October 1st. Dr. Howard will make his future home in Los Angeles, Calif.

STEEL, Rev. CHARLES LEIGHTON, as rector of Calvary Church, Philadelphia, Pa.; to retire, after almost 50 years in active service, 26 of which were at Calvary Church. Effective July 1st.

ORDINATIONS

PRIESTS

EAU CLAIRE—The Rev. THOMAS OSCAR MOEHLE was advanced to the priesthood by Bishop Wilson of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., June 21st. The ordinand was presented by the Very Rev. F. V. Hoag, and is in charge of St. Mary's, Medford, St. Margaret's, Park Falls, and St. Clement's, Mellen, Wis. Address, 412 Pine St., Medford, Wis.

KANSAS—The Rev. JAMES CHRISTIAN HOFMANN was ordained to the priesthood by Bishop of Kansas in Grace Cathedral, Topeka, June 1st. The ordinand was presented by the Very Rev. John Warren Day, who also preached the sermon.

MAINE—The Rev. ROBERT ETHAN MERRY was ordained to the priesthood by Bishop Brewster of Maine in St. Philip's Church, Wiscasset, June 19th. The ordinand was presented by the Rev. Charles M. Tubbs, and is rector of St. Philip's Church. The Rev. Thomas G. Akeley preached the sermon.

DEACONS

MINNESOTA—HARLAN RICHARD COYKENDALL was ordained deacon by Bishop McElwain of Minnesota in Holy Trinity Church, Minneapolis, June 22d. The candidate was presented by the Rev. F. H. Weilage, and the Bishop preached the sermon.

JAMES KEMPE FRIEDRICH was ordained deacon by Bishop Tucker of Virginia, acting for Bishop McElwain of Minnesota, in Emmanuel Chapel at the Theological Seminary of Virginia, June 22d.

NORTH CAROLINA—RALPH ANDREW BRIDGES was ordained to the diaconate by Bishop Penick of North Carolina in St. Luke's Church, Salisbury, June 21st. The candidate was presented by the Rev. Mark H. Milne, and has been assigned to work under the direction of the rector of the Church of the Holy Comforter, Burlington, N. C. The Bishop preached the sermon.

SOUTH CAROLINA—LEWIS AUSTIN BASKERVILL was ordained deacon by Bishop Thomas of South Carolina in Calvary Church, Charleston, June 11th. The candidate was presented by his father, the Ven. E. L. Baskervill, and the Rev. Merritt F. Williams preached the sermon.

VIRGINIA—JAMES FITZHUGH FERNEYHOUGH was ordained to the diaconate by Bishop Tucker of Virginia in St. James' Church, Richmond, June 11th. The candidate was presented by the Rev. Nelson P. Dame, and is minister of Cedar Run Parish, Fauquier Co., Va., with address at Casanova, Va. The Rev. Dr. Churchill J. Gibson preached the sermon.

WESTERN NEW YORK—WINFRED BERNHARDT LANGHORST and LINCOLN A. TAYLOR were ordained deacons by Bishop Davis of Western New York in the Church of the Ascension, Buffalo, N. Y., June 18th. The Rev. Mr. Langhorst was presented by the Rev. Charles D. Broughton, and sails on June 27th for London to spend his diaconate studying at the University of London, having received the John Henry Watson Fellowship at Berkeley Divinity School. The Rev. Mr. Taylor was presented by the Rev. Edward G. Barrow, and will be a missionary working under Bishop Thomas of South Carolina. Address, Eutawville, S. C. The Rev. Charles D. Broughton preached the sermon.

DEGREES CONFERRED

BROWN UNIVERSITY—On June 15th Brown University conferred the degree of Doctor of Divinity upon the Rev. CHARLES TOWNSEND, rector of St. Stephen's Church, Providence, R. I.

HARVARD UNIVERSITY—Bishop SHERRILL of Massachusetts was awarded the honorary degree of Doctor of Divinity by Harvard University on June 18th.

KENYON COLLEGE—Ven. GERARD F. PATTERSON, Archdeacon of the diocese of Ohio, received the honorary degree of Doctor of Divinity from Kenyon College, Gambier, Ohio, at the commencement exercises on June 15th.

SHORTER COLLEGE—At the commencement exercises of Shorter College, Little Rock, Ark., the honorary degree of Doctor of Divinity was conferred upon the Rev. ELMER M. M. WRIGHT.

UNIVERSITY OF VERMONT—Bishop OLDHAM of Albany received the honorary degree of Doctor of Divinity from the University of Vermont at the commencement exercises June 21st. He also preached the baccalaureate sermon and was chaplain of the exercises.

WESTERN MARYLAND COLLEGE—At the commencement exercises of Western Maryland College, Westminster, Md., the honorary degree of Doctor of Divinity was conferred upon the Rev. CLARENCE E. WOLFE, rector of St. Anne's Church, Smithsburg, Md.

Roses and Thistles

SOME PEOPLE are like thistles that sting everyone with whom they come in contact. Others are like the rose that reveals beauty and sheds fragrance everywhere.

—Bishop Woodcock.

Correspondence

The Russian Seminary in Paris

TO THE EDITOR: When some time ago we ventured to call the attention of readers of THE LIVING CHURCH to a few of the larger needs of the Russian Theological Academy in Paris, we by no means meant to imply that the necessity for small subscriptions is past. On the contrary, present economic conditions in France mean great and increasing hardship for a people already overburdened. May we therefore beg for renewals of past contributions and for new gifts of any size.

The splendid result of the appeal for the missionary deficit shows that when Church-people are informed, they are both generous and able to meet real needs. St. Sergius', members of its faculty, and students, are well known to us and have been for ten years. The Presiding Bishop has visited these Russians in Paris and has said, "I trust that generous and continued support of the people of our Church will be offered for the sustenance of this institution." More-

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over, he has headed the list of "Friends of the Russian Church" with an annual subscription. Surely there are others who will join these "Friends" by sending something to THE LIVING CHURCH for this cause.

ELIZABETH CARRINGTON CRAM,
Secretary, Boston Committee.
RALPH ADAMS CRAM.

Sudbury, Mass.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and marked "For the Russian Seminary in Paris."
—THE EDITOR.

Church Army

TO THE EDITOR: It may be of interest to your readers to remind them that Church Army continues to call for alert, missionary-minded men and women under 30 and unmarried, to whom the Holy Dove means more than the Eagle, and for whom Calvary's Cross is more to be desired than dollar signs.

A class is now being selected, and the clergy are urged to recommend suitable candidates who have not the priesthood in view,

but who will accept lay orders as their vocation. Financial help in training more rural missionaries is also requested. Missionary-minded readers of THE LIVING CHURCH are urged to write the undersigned at 414 East 14th Street, New York City.

(Capt.) B. F. MOUNTFORD.

New York.

A Revision in the Catechism

TO THE EDITOR: If further revision of our Book of Common Prayer shall occur, it is to be hoped that the authorities in charge thereof will give consideration to a much-needed change in the Catechism, in the phrasing of the Answer to the Question "What are the benefits whereof we are partakers thereby?"—the answer as it stands being "The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine" (italics mine). To me it is difficult if not impossible, in reading over the Catechism every so often, to conceive of our physical bodies being in the slightest degree "strengthened and refreshed" by the partaking of the thin unleavened wafer so generally now in use in our churches (or

even the small fragment of bread where such may still be used), and by receiving into the mouth a few drops of the wine of the Blessed Sacrament. By no stretch of the imagination can the reception of such minute particles of food have any appreciable effect upon the human body; and so it would seem to be better to change the wording in this paragraph of the Catechism or else do away altogether with a statement that is not only inept but also dangerously near an untruth. The Catechism after all is primarily for the instruction of our youth in preparation for Confirmation; and it scarcely seems right to teach something that is essentially inaccurate and indefensible from a biological point of view.

J. HARTLEY MERRICK.

Scarborough, Me.

Clipping Bird Bishops

TO THE EDITOR: Whoever wields the scissors in your office should compare his clippings.

On page 788 of the June 20th issue is a clipping on "Bird Bishops" ending: "We know of only two 'bird bishops' in our American line, Ravens (croft) . . . and Partridge." Yet two pages before there is a quotation from Bishop Woodcock! And why overlook Bishop Cicero S. Hawks (Missouri, 1844 to 1868)? (Rev.) HENRY P. HORTON.

Ithaca, N. Y.

TO THE EDITOR: The article copied from the *St. John's Advocate*, entitled Bird Bishops, calling the surnames of bishops who have names of birds, which appeared on page 788 of the June 20th issue, mentions two bishops of America, Ravenscroft and Partridge.

It could also have listed four others, in fact five, namely: Bishops Hawks, of Missouri; Paret, of Maryland; Woodcock, of Kentucky; Wing, of South Florida, and Aves, of Mexico.

ALEXANDER B. ANDREWS.

Raleigh, N. C.

Still other "bird bishops": John Croes of New Jersey (1815-1832). And Bishop Wingfield of Northern California (1874-1898) should not be overlooked.—THE EDITOR.

Social Repentance

TO THE EDITOR: I seized on the article, Repentance in Social Life, by the Rev. William G. Peck [L. C., May 30th, page 689], with great anticipations. But alas! 'Twas mostly metaphysical splitting of cobwebs; much of it of a negative character. As a Socialist Christian, I submit this method of approach to social repentance, in the face of materialistic Socialist advance, will get us nowhere. What is needed to bring our semipagan society to repentance, is not abstractions of the metaphysicians, even though they be Christian men. The times demand the voice of prophets who will denounce in plain terms our social sins, and demand repentance in the halls of legislatures, in counting rooms, board of directors groups and all social exploiters of whatever brand. They must repent in their corporate character. The sins are no less heinous because they may be respectable and legal. The preaching of social repentance must be such that it will bring these groups to their knees with the fear of the wrath of a just God in their hearts; the tears of repentance to their eyes. There is nothing in Fr. Peck's article that would make the heart of a social sinner squirm. . . . (Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

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NEW YORK—Continued

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Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCV

NEW YORK AND MILWAUKEE, JULY 4, 1936

No. 1

EDITORIALS & COMMENTS

Christian Patriotism

THE FOURTH OF JULY is the greatest red letter day in the calendar of the American nation. On that day we do more than commemorate the beginning of our independence as a political organism; we celebrate rather the glorious achievements of our entire national history. Independence Day thus becomes an annual center and focal point for the fervid profession and expression of our national pride and our patriotism.

What is patriotism? The *Century Dictionary* defines it as "love of one's country; the passion which moves a person to serve his country, either in defending it from invasion or in protecting its rights and maintaining its laws and institutions."

Is this an adequate definition? Why is it couched solely in terms of war and of maintaining the status quo? Is it a Christian definition?

In the floods of oratory that will be released in schools and churches, at social centers and political gatherings, over the radio and through the newspapers, what will be the predominant note? Will it be one of boasting that America is the chosen nation and all others should bow down and worship her? Will it be the false note of national spiritual pride, the feeling that this country can do no wrong? Will it be a call to arms to defend our land against intriguing enemies within and without, real and fancied?

These notes have been prevalent, yes, even dominant in the past in Independence Day celebrations and on other patriotic occasions. Take for example this actual speech made in Congress a few years ago, quoted by Carlton Hayes in his *Essays on Nationalism*:

"Mr. Speaker, I have an abiding and an unbounded faith in the great destiny and in the undying glory of my country. I believe that the time is not far distant when we shall have complete military and naval, economic and industrial, intellectual and spiritual preparedness; when American genius and American influence will dominate the nations and overshadow the earth; when our Constitution and our Declaration of Independence will be the mold and model of free institutions among the tribes of men; when the torch of freedom which

was lit at the flame of the American Revolution will be a beacon light to the oppressed of all mankind; when our soldiers and sailors will be feared and respected on every land and every sea; when the drum-beat of our country will be heard around the world; when freedom's flag will illumine all the skies; and, whether proceeding from the mouth of an ambassador or from the hot throats of federal guns, the mandate of the great republic will be heard and obeyed throughout the earth."

Is this true patriotism or is it Cæsarism so bald, so un-Christian as to call forth instant repudiation on the part of every true citizen?

WE HAVE spoken of Christian patriotism. Is there such a thing? If so, what are its characteristics?

First of all, by the very nature of his profession of faith, the Christian's first allegiance is to Almighty God. In the office of Holy Baptism the Christian promises, or his sponsors promise for him, "obediently [to] keep God's holy will and commandments and walk in the same all the days of [his] life." In Confirmation he reaffirms this promise and takes a new vow "to follow Jesus Christ as [his] Lord and Saviour." These promises are definite and unqualified.

Nor is the Christian left without a basic law or constitution. His fundamental charter is the two-fold commandment in which our Lord summed up all of the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself."

In these two commandments are implied the whole Christian doctrines of God and of man. The doctrine of God prevents the Christian disciple from giving supreme allegiance to any human being or human organization. The doctrine of man teaches him that the individual soul is immortal while the State is not; therefore the State exists for man and not man for the State. Thus the State becomes a vehicle for the expression of his free personality or, as Archbishop Temple expresses it in his volume of *Essays in Christian Politics*:

"If man is terrestrial only; if his existence is bounded by birth and death; if fellowship with his contemporaries is the fullest expansion possible to his nature—then the end of the State may be a super-State. But if man is always a child of God as well as of his earthly parents, if he is a citizen of eternity, if he is capable of membership in a Communion of Saints where death is no longer a barrier, then the State which exists to serve the purposes of human life must find its end in something of a different kind from itself, and recognize that all its work is preliminary and preparatory only. And inasmuch as the higher spiritual interests are only realized through the free activity of personality, we may say with confidence that, if Christianity is true, the end of the State is freedom, because freedom is the indispensable condition of all the higher aims of mankind."

But the Christian is not a citizen of heaven only but of this world as well. He has therefore a secondary allegiance, closely related to the primary allegiance, expressed in his national citizenship. This allegiance, as Archbishop Temple further observes (*Christianity in Thought and Practice*), is "limited only by our prior allegiance to God and our status as owing that allegiance independently of any lesser loyalty."

This dual allegiance that is made necessary by the Christian citizenship in two worlds causes no dilemma when the demands of the two run parallel. It immediately leads to an impossible situation, however, in a State or an economic order that denies the Christian doctrine of God or the Christian doctrine of man.

In many parts of the world this dilemma has already become acute. Communism and Fascism alike deny these cardinal doctrines of Christianity because they would make God and man alike serve the interests and ends of the State. The philosophy of Karl Marx and that of Machiavelli and Nietzsche are alike in this respect. Both, as Christopher Dawson observes in *Religion and the Modern State*, are "moving by different parallel paths to the same goal, which is the mechanization of human life and the complete subordination of the individual to the State and to the economic process."

Under our democratic American government this conflict of loyalties rarely emerges in the political sphere, though even here it is evident in the conflict in our social and economic environment. There is a constant tendency for the State in its attempt to regulate social injustice to be guided by the dictates of greater national effectiveness rather than by the motive of greater freedom for the individual and society. That tendency is one against which we must constantly strive.

HOW THEN can the Christian harmonize the dual allegiance that arises from his joint citizenship?

First of all, the Christian citizen must put his first allegiance first. As a contributor to a recent symposium on this subject wrote (*The Christian Message for the World Today*):

"I am a citizen of the state of Virginia and of the United States and as such I have certain definite duties to perform, but I am also a member of another society whose frontiers are not the same as the frontiers of American society. It is this consciousness of a simultaneous existence in two worlds which constitutes the essence of the Christian ethic. It is out of the tension between these two worlds that Christian action arises. If this is a true statement of one of the basic assumptions of the Christian faith, it ought to mean for Americans that they are at one and the same time members of two societies, the United States and the universal Christian community of faith."

In any conflict of loyalties between these two societies the Christian must ever bear in mind the principle proclaimed by

our own House of Bishops in the pungent phrase, "The cross is above the flag."

Secondly, the Christian can harmonize his dual allegiance by so loving his country that he will not only die for her if necessary and if her cause be just but will live for her and work for her proper place of honor and leadership in the community of nations. True patriotism is not national boastfulness but love for one's country. Dr. Henry S. Leiper, in *The Ghost of Cæsar Walks*, tells what this truly Christian patriotism means:

"Love implies the desire that the object of one's love—whether it be a person, a family, a town, or a nation—should be all that is best and truest. If you love your father or your brother or your family it does not mean that you wish them to own the earth or to be selfish, belligerent neighbors, hard for others to get along with. If you love with Christian understanding, there will be times when you want to see those you love take hardship in good spirit. Your pride in them will increase as you see them develop the ability to live successfully in a world where they are not and cannot be the whole show, but in which coöperation, compromise, adjustment, give-and-take are all necessary. All of these things apply to the nation. The man who has a great love for his country will want to see these qualities manifested by it in its relations with the other countries in the world. He will want his nation to make it easier for other nations to believe in the universal fatherhood of God and in the brotherhood of man."

Thirdly, the Christian patriot will unhesitatingly resist that false nationalism that confuses patriotism with Cæsarism and makes its slogan the unChristian and immoral toast of Stephen Decatur to "our country, right or wrong."

Fourth and most important, the Christian patriot will work indefatigably for the cause of peace, justice, and freedom, both within the nation and among nations. His heart will beat with pride at the glorious achievements of his native land, but it will also beat with sympathy for the victims of social and economic injustice both within and without her borders, and will do all that lies in his power to make his nation, his state, and his community a leader in the abolition of such conditions.

The measure of patriotism is not contained in the brilliance of the Fourth of July fireworks or the fervid eloquence of the flag-waving orator. As Bishop Berkeley wrote in a previous age: "Being loud and vehement, either against a court or for a court, is no proof of patriotism. . . . Where the heart is right, there is true patriotism."

Especially is this true of Christian patriotism, the highest form of love of one's country. This involves far more than is contained in the limited definition of patriotism in the *Century Dictionary*, for it envisages a world in which war is impossible because the nations have become a family patterned after the Holy Family. It envisages a society in which there can be no strife between races or classes or parties because it will be a reflection of the Divine Society.

When some emotional Independence Day orator, swept away by the flood of his own sentimentality, echoes the words or thoughts of Stephen Decatur, as did the Congressman whom we quoted at the beginning of this editorial, let us bear in mind instead the quieter but far saner words of the poet William Watson:

"The ever lustrous name of patriot
To no man be denied because he saw
Where in his country's wholeness lay the flaw,
Where, on her whiteness, the unseemly blot."

Let us above all be sure that our reverence to our flag and nation is a right and holy one, a true expression of Christian patriotism.

Tradition and Truth

By the Rev. William G. Peck

I RECEIVED my theological education, at least the earlier stages of it, under the influence of that "liberalism" which was in the habit of opposing reason to tradition. The state of mind induced in me and in others was, I now recognize, a curious condition of cocksure ignorance; and it is by this time, in that particular form, an almost obsolete phenomenon. Even our theological modernists, having made a gallant effort to catch up with modern thought, are coming to the conclusion that the Catholic Faith is a new idea which may repay their examination. The last fierce modernist deacon who did battle with me here in my study a year ago is now an Anglo-Catholic curate, wearing little jet buttons on his stock—probably as a method of penance. But when I was a young man liberalism was still very strong. It had not yet received that sudden jolt in the jaw which Albrecht Schweitzer was to deliver a little later.

It all seemed very clear and positive and victorious to us young sages in those days, though as I look back upon it I have some difficulty in seeing what it was all about. What did we think we were doing? Perhaps we never made it quite clear to ourselves. Possibly we were never entirely honest. For there can be no doubt that the only conceivable object of liberalism was to eliminate from the Christian religion the supernatural element, the element of divine action over and above and from outside the human process, and to exhibit the Faith as having arisen by a kind of spiritual evolution. This is not the occasion for an analysis of the assumptions which underlie this endeavor. The point I wish to make is that the attempt to present Christianity in this guise was a piece of colossal impertinence. It is possible for anyone to say that the Gospel is a lie; but nobody who is even moderately informed can any longer suppose that it was ever anything like the liberal account of it.

The great idea was that the early Christian records present a double strand of idea: a basis of naturalistic fact, and an interpretation derived from supernaturalistic assumption. These supernaturalistic notions were supposed to have distorted some of the facts, and to have supplied assertions which were really pure invention. And the object of liberal scholarship was to disentangle from this hotch-potch the simple, human figure of the true, historic Jesus of Nazareth. But there were some things very difficult to explain, and one of these was the reason why this particular historic figure had suddenly become the peg upon which so much supernaturalism had been hung. It did not seem quite sporting to call the early Christians a pack of fools and liars. They were supposed to have been a collection of singularly naïve people, who did it all almost unconsciously. And the force which solidified their dreams and speculations was tradition. Tradition was conceived as the human mind in the act of swallowing everything doubtful.

The result of the liberal attempt to unearth the historical Jesus from beneath the agglomeration of "tradition" might have been foretold. No two scholars agreed as to what Jesus had done and said, for the simple reason that the very existence of Jesus was as much a matter of "tradition" as was the statement that His mother was a virgin, or the assertion that He rose from the dead. It might be argued that the tradition that He lived was more likely to be true than the tradition that He raised Lazarus from the dead. But either He raised Laza-

rus or He did not; and the assumption that the story is in itself unlikely derives from the prior assumption that He was not God Incarnate. But the only tradition that has come down to us assumes that He was a supernatural person possessed of supernatural powers; and we come back to the problem of why an assumed tradition of purely natural events should have been suddenly captured, smothered, and entirely transfigured by another tradition of unhistorical, supernatural imaginings.

Liberalism was unable to show real proof of the slow rise of the "false" conceptions. How many learned books did I read which essayed to explain the gradual syncretism of elementary natural facts with Jewish messianic dreams and pagan mysticism! But liberalism failed, largely because the actual time allowable for this development was not nearly large enough to swing so monstrous a cat in! It has died. There are still old gentlemen with a reputation for scholarship whose attitude is of the liberal kind; but if you meet one of them you will soon find out that he has not read a relevant book for twenty years.

BUT UNFORTUNATELY liberalism being dead yet speaketh, and there are hundreds of men and women who are outside the Church today, yet vaguely imagine themselves Christians; and all they believe is this wretched wraith of a religion which is called "liberal Christianity." And as a rule they fancy that they are really up-to-date, and from the impregnable fastnesses of their own imperturbable ignorance they look down with a scornful pity upon the unenlightened clergy who are still teaching the old Faith. "These poor traditionalists!" they say. Let us see what we can do to make things plain for such people.

The nature of tradition is a thing about which we may very easily become woolly-minded, unless we attempt to examine it in actual life. Let us reflect, then, to begin with, that the assumed and astounding side-tracking of the natural story of Jesus, if it took place at all, must have occurred some time before the earliest parts of the New Testament were written. Somehow a supernaturalism appeared which turned the *obiter dicta* of a young Jewish carpenter into the mighty Catholic Faith in the Incarnation of the Son of God. But we know today that there is no part of the New Testament in which it is not assumed that the supernatural interpretation is true.

Now, it is not likely that the earliest New Testament writings represent the first appearance of "supernaturalism" in connection with the story of Jesus, because they assume a background of such belief in the Christian circle. We shall not be accused of forcing the argument if we say that the earliest New Testament writings appeared, when this "supernaturalism" had already become widely accepted, somewhere about two-thirds or three-quarters of the way through the first century. This must mean that in less than forty years after the death of Jesus the whole account of His Person, His deeds, and His words had been so completely and universally distorted, that His followers believed Him to have been the Son of God, had learned to worship Him, and were generally agreed as to the transcendent nature of His claims, though in fact He had never made any. And we must remember, too, that this was the movement which was to prove the source of the greatest moral and spiritual attainment of mankind.

I SUBMIT that this account of what took place is incredible. And in order to bring the discussion down to brass tacks, I am going to tell a couple of stories for which I can vouch. If anyone doubts whether I am telling the stories in order to illustrate the argument, or conducting the argument in order to have a chance of telling the stories, I shall not mind.

In the autumn of the year 1906, I was living in the town of Sunderland, an interesting place, where ships of many nations crowded beneath the bridge, and where you were constantly meeting merchant service officers from the ends of the earth. One evening I was asked to go to a public house (that being the English euphemism for a saloon), not in the spirit of conviviality, but in the course of my pastoral duties. I was told that an old lady who was bed-ridden lived there, and that she would like to see a minister of religion. I found her sitting up in bed, a frail wisp of aged humanity, wearing an old-fashioned night-cap. Her face was scored with a thousand delicate lines. Her eyes were deep-sunk, black, and piercing. Her voice sounded faint and far away. Yet I perceived that she was perfectly clear-minded and sensible. She said she was not ill—only so very old; and she had told her people many times that she would like a minister to visit her.

She told me that she was a Methodist: that she was the child of Methodist parents: that she came from a village in Lincolnshire, and now, being too feeble to get out and about, she had lost touch with Methodists in this strange northern town. So she went on, in her thin, faint trickle of speech. And quite suddenly she made a statement which caused me to gape with astonishment.

"Of course," she said, "I must tell you that my father and mother were converted by hearing the great Mr. Wesley preach."

"Do you mean John Wesley?" I managed to ask.

"Yes," she replied. "The great John Wesley."

We had not the phrase in England in those days, but I experienced all the emotions which are now expressed by the words, "You're telling me." I simply could not believe it. John Wesley belonged to the 18th century: had died in the 18th century; and we were then in the 20th. . . . It seemed impossible. I think the old lady was aware of my doubt. After a moment she spoke again.

"You see," she said, "I am 101 years old. My father and mother were a courting couple, and learning that Mr. Wesley was to preach at Gainsborough, they walked there to hear him. And they were converted. I have heard them say that he was a very old man then, but he still had a fresh color in his cheeks, and spoke out quite clearly."

I left her, still wondering. In the bar of the public house I spoke to a man behind the counter, who said that he was her grandson; and he confirmed what the old lady had told me about her age. I then went home and looked up John Wesley's Journal, and discovered that in the month of July, in the year 1790, the year before his death, he certainly appeared to have made a journey into Lincolnshire, and to have preached at Gainsborough. And if my old lady's parents were a young courting couple in 1790, it was evidently possible that they should have had a daughter in 1805, who would be 101 in 1906. Of one thing I fully satisfied myself later; she had certainly never read a page of Wesley's Journal in her life. Indeed, I never found reason to doubt that her story was entirely true.

Ten years later, I received another shock. I was traveling in a tramcar from Blackburn, in Lancashire, to the neighboring town of Accrington, and I fell into con-

versation with a spruce-looking old gentleman who talked a great deal of sense about the war which was then raging. I regarded him as a thoroughly intelligent person, until he casually remarked, "My father, who fought at Trafalgar, used to tell me. . . ."

I think I fairly goggled at him, and he waited for me to speak.

"You mean your grandfather or great-grandfather, I suppose," I said.

"No, indeed, sir," he replied, quite gravely and politely. "I mean my father. He was a midshipman on board the *Victory*, Nelson's flagship. He was then 14 years old. He married when he was 50, and I am now 74."

It was perfectly feasible. And the old gentleman went on to tell me that his father, who had not actually seen Nelson fall, had heard others describe how it had happened, and would speak of the gloom which that loss had cast upon the victorious fleet. He pressed me to go with him to his house, where he would show me some of his father's belongings, and some of the letters he had written home from the famous ship; but this I could not do. I was indeed quite satisfied that I was hearing truth.

NOW, the purport of these stories is just this. It is a very difficult thing to falsify, within a generation or two, events of which many eyewitnesses are still living, and to obtain for such falsification a general and widespread credence. Supposing that forty years after Wesley's death, someone had started the story that for the closing five years of his life he had been confined in a lunatic asylum, there must have been an immense amount of living testimony which would have disposed of the fabrication. Or supposing that in 1845 an ingenious gentleman had written a book to prove that Lord Nelson had taken a dose of poison on the decks of the *Victory*, he would have been immediately assailed by an overwhelming volume of indisputable evidence. One hundred and fifteen years after Wesley's death, I myself came into touch with perfectly good evidence as to what he was doing upon a certain day in 1790. One hundred and eleven years after the Battle of Trafalgar, I met reliable testimony as to the manner of Nelson's death. That is to say, I met with tradition, and thoroughly healthy and credible tradition: a thing handed down because it happened to be interesting and true.

It may of course be objected that all kinds of impossible old wives' tales have been handed down. But a close examination of their subject-matter will usually disclose the fact that they do not refer to experiences which were public and common. The case of Wesley and the case of Nelson occur to me both because they happen to have come into my notice, and also because they are very much of a sort with the case of Jesus, from the point of view of public evidence.

It is extraordinarily difficult to understand why the supernaturalist imaginings should have been fastened upon the particular story of Jesus of Nazareth. But it is even more difficult to understand how false and wildly exaggerated accounts of Him could have swept away and obliterated the tradition of a young Jewish carpenter, so that such a tradition left no echo in the following generations. True, there were the disgruntled murmurings of some Ebionites; but they certainly had an axe to grind, and the less they believed about Jesus the smaller was the reason why they should not have remained orthodox Jews. The latest date that can reasonably be assigned for the earliest New Testament writings leaves far too short a period for tradition to have become superstition.

(Continued on next page)

Loans for Churches

By Robert B. Smith

Assistant to the Administrator, Federal Housing Administration

CHURCHES in the United States now may obtain an insured modernization loan under regulations of the Federal Housing Administration from a bank or other private financial institution to repair, completely remodel, or construct additions within a range limit up to \$50,000.

The primary physical need of most churches and parish houses is to protect the property against increase in the deterioration which became so marked during the depression. The roof may be leaky, the ceilings, walls, and floors in bad condition, the wiring system dangerously defective, the heating system inadequate, the paint dingy or peeling.

What may be done with insured modernization credit ranges from the above essentials to a wide variety of innovations and alterations or additions which naturally would be determined by each church, based on the size, financial resources, and the desirability of such modernization.

The small church with limited funds would consider the first need the restoration of the physical property. It is amazing what may be done with a loan of less than \$2,000, which is not a great burden if it is repaid over a period of five years in equal monthly installments, permitted under the modernization credit plan. In general the little house of worship could be made more comfortable and years added to its life.

Instead of the congregation's being called on from time to time for funds to do each job separately, it could all be done at one time and the rector or vestry relieved of the embarrassment of constantly asking the congregation for donations for this or that repair.

Larger churches may obtain credits for amounts up to \$50,000 which would enable them completely to transform the structure within and without. The architects, builders, and contractors of today can work wonders in remodeling and modernization.

One innovation or addition to the parish house which many churches have found most desirable is the installation of a modern kitchen where meals may be prepared for the various parish functions.

Additional rooms or halls may be added, such as a study and office, gymnasium for the young men and women, playground or play room for the children. These features make the parish house a meeting place throughout the week.

Other things for which loans may be obtained would include a built-in pipe organ, hardwood, tile, or stone floors, wiring system, modern plumbing, heating plant, or air-conditioning system. This last would keep the church cool and comfortable during the heat of the summer and warm during the chill of winter. The walks and driveways could be repaired or new ones laid down. Some of these items which may be procured through a modernization loan come within the class of luxuries, which only the wealthier churches could afford, but they are given as illustrations of what may be done. Of course the rector and his vestry would decide what is most needed and what obligation could be conveniently assumed.

There is no minimum limit to loans for repairs, additions, and alterations. Loans for purchase and installation of equipment and machinery which do not become a part of the structure must exceed \$2,000.

Installations which may be financed with loans of \$2,000

—that minimum being applied to the purchase of equipment alone—include chimes, bells, pews, baptismal fonts, and pulpits.

Most churches have on the vestry or in the congregation persons of financial interest, builders, or contractors, who are familiar with the provisions of the National Housing Act which is directed by the Federal Housing Administration, and could explain the arrangements for obtaining insured credit and the cost of such modernization or installation as may be determined upon.

The arrangements are so simple, however, as to require little explanation. Primarily the borrower must be the owner of the property, or hold a lease for it for a period of six months beyond the period of the loan. New construction on unimproved property is not permissible. Equipment and machinery must be so installed as to become a part of the structure. Movable equipment is not permissible. Loans may be obtained under the act until April 1, 1937, when it expires.

Since the funds are loaned by private financial institutions and not the Federal Housing Administration the applicant should make his contact with such an agency. The Housing Administration merely insures these agencies against loss. Such agencies have entered into contract with the administration to make loans on this basis. There are thousands of such institutions in the United States, one or more in practically every community.

The lending agency in consequence is the sole arbiter of the desirability of making the loan and will also negotiate the terms. However, if there is no such agency in a community write direct to the Federal Housing Administration, Washington, D. C., for any required information or guidance.

Tradition and Truth

(Continued from preceding page)

Tradition relating to events which many people must have seen, is not so easily to be set aside. It invites contradiction, if contradiction be possible; and there never was any adequate early contradiction of the Gospel story.

And as to how that story is to be read, let us recall the fact that Adolf Harnack himself, surely the greatest of all the *savants* of liberalism, recorded toward the close of his days an opinion which was opposed to all that he had taught for a lifetime. It was in 1909 that he declared that "some of the principal elements of Catholicism go back to the apostolic age and belong to its very heart." No cause for modifying this statement has since arisen. Indeed, the case could, without exaggeration, be far more strongly put. But if anyone can believe that within the apostolic age it was possible to achieve a public and wholesale misrepresentation concerning the facts of Jesus of Nazareth among the very people who had known Him best, I can only wonder once again, as I have often wondered before, at the credulity of skepticism.

COMPLAINING and grumbling spoil a lot of sweet and beautiful silence. An old adage says, "Every time the sheep bleats it loses a mouthful, and every time we complain we lose a blessing."

—Bishop Woodcock.

The Real Campaign Issues

By Dr. Edmund B. Chaffee

Director, Labor Temple, New York, and Editor, "Presbyterian Tribune"

NOW that the candidates are named and the lines are drawn for the coming political battle, we believe the American people will do well to keep three or four general considerations in mind. They will help to preserve our balance in the months of stress and strain just ahead.

First, we will do well to remember that all of the parties are honestly seeking the good of our common country. While we do not deny that there are insincere men in them, the overwhelming majority of our political propagandists believe, and honestly believe, that the remedies and measures they advocate will be helpful to our nation.

We know it is an achievement for most of us to acknowledge that a man may hold an opinion contrary to ours without being either a crook or a dumbbell. However, it is an achievement towards which we should strive if this campaign is not to degenerate into a sordid mess of slime and billingsgate. Every true patriot should strive to discuss the basic issues and not to vilify those who disagree with him.

Second, we ought to rejoice and take heart that in this country it is possible to have a free and open political campaign of this kind. We have the liberty which many a country does not have today, the liberty to advocate almost any measure or change which we believe will better our conditions. In Germany, in Russia, in Italy there is but one political party. The citizen must either vote for that or be suppressed. It is a cause for deep satisfaction to those who believe in human liberty that in the United States of America men can openly organize against those temporarily in power.

Third, as in a football game we must keep our eye on the ball. The ball in this case is the fact driven home over and over by engineers and scientists, that we can produce enough to abolish poverty in this land. The steady onward march of science and invention has made it possible for us to produce beyond the dreams of the men of the past. We have the natural resources and we have the technology which can feed, clothe, and house the American people far better than they have ever been provided for before. It is not any lack of land or of factories or of equipment that is preventing an abundance for all; it is purely a question of organization.

It is this matter of organization with which this campaign must be concerned. It is the task of those who would aspire to leadership to show us how we can actually get the good things which science and invention have placed within our grasp.

Finally, it must be pointed out, that we will want to find some way of bringing this abundance without destroying all our liberty. It is here that the real problem of today is found. We must regiment to produce an abundance, technology demands it, but we do not want to regiment to the point where all our individual liberty has perished. Surely there is wisdom enough in the Americans of today and flexibility enough in our institutions to realize the great American dream of both plenty and liberty. Here is the real issue. We want to hear our political leaders speak of it.

By NCJC News Service

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

CHURCH FLOOD RELIEF FUND	
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Everyday Religion

House of God

WHILE jeers and shouts rose up from the bowl of the Roman Coliseum at the spectacle of martyrs mangled by beasts less brutal than the watching mob, little groups of Christians gathered in the catacombs underground to pray for the souls of their dying heroes.

Even in ruins, the arenas of the Cæsars still vaunt themselves like mountains of stone, only to speak of the vainglory and lust of a mad civilization. But to enter the catacombs you must humble and shrink yourself. As in the dim candle-light you stand before an altar hollowed out of the tufa stone and gaze at the Good Shepherd who gave His life for the sheep, and as you read the inscriptions telling of the faithful who loved not their lives to the death, you are forced to exclaim: "This is none other than the House of God!"

Later in history, cathedrals and great abbeys and parish churches reared themselves higher than Cæsar ever built—and rightly so. But for the most part the houses of God are humble structures. It may be well in the age to come that the houses of God, while multiplying, shall be simpler and smaller than in the past. In this age of the colossal the Church cannot vie with the public buildings of civilization. Let the Church stand with her Lord over against Cæsar's procurator in charity and self-control, uttering no condemnation or pre-judgment but only the sure affirmation: "Our Kingdom is not of this world."

Over the gable of every church stands the Cross of Christ, the lowliest and yet the mightiest symbol on earth; a sign to the world of how the eternal perfection of God runs across the earth-bound wilfulness of man, to lift him up. When I pass that place I lift my hat and bow my head, let men laugh at me if they will. It is not superstition: it is the sense of Presence, God with us. Whether the mystery of God incarnate is enshrined in the tabernacle within or whether it is not—it is mystically intended and believed. It is our holy of holies.

No other structure can stand to symbolize and convey the grace of God for man, but only this. Here is enshrined Heaven on earth. From this place issues and shall yet more greatly issue, the power that shall turn this world upside down.

Here the world's values are repudiated and reversed: Mutual helpfulness instead of competition; sharing, not greedy gain; sacrifice, not self-seeking; peace, not strife; joy, not orgies; hope, not cynicism; worship, not vainglory; discipline, not lust; forgiveness, not revenge; love, not hate; God, not man.

The one other structure allied and akin to the church is the Christian home. The Church broods over and protects Christian homes as a hen gathers her chickens under her wings. From the Church the Christian home is born and here again in miniature the Christ spirit has an altar lit from the High one, and here again world values are all reversed.

Let the world build even to the stratosphere. We will not scorn it nor stand easily in judgment. But our fortune and our treasure is deposited in the house which is the Christian home, and in that unforecloseable place which is the House of God; for in both, sacrifice and love have built it and paid the price and made them as no other houses can become, forever free.

A Convenience For Conventions

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

NOW THAT the open season for diocesan conventions has come and gone, I have thought of a great scheme for saving time, not that we may go home the sooner, but may have more time for the chief reasons for being at the convention—to meet friends, partake of the festive sliced ham and green peas, and to talk. For after all the business of the convention is in safe hands already, and the discussions will all be taken care of by the six or seven who have always done it; so why should you or I bother over it?

It is a pleasant diversion to go to convention, to meet again those whom you never see anywhere else, and feel the link that does indeed bind us all together in the same work, though we all differ so much in age, appearance, and theology. Here are the young, nimble and eager, full of that proud self-confidence that inspired the saddest of us once; and here are the grave and dignified seniors waiting, only waiting—not for sunset and evening star, but for the proposal of anything new, that they may frown upon it or crush it ruthlessly, according to its importance. Here come the two or three who invariably carry about with them (like St. Peter his wife) an important looking folder, bulging with papers; the real Anglican backbone of the Church, easily recognizable by their umbrellas; the one or two toffs with canes; the lean and hungry-looking Catholics, curbing their sarcasms for the moment; the old-fashioned modernists, dressed like non-prospering undertakers. The clerk takes his place at the table, the six regular discussers-of-anything go down front; the Bishop enters and is greeted with affectionate respect; and almost before we know it, the clanking of the machinery has begun.

To a stranger, the noise and confusion, especially for the first hour or two, is almost indescribable. The man who does not in that first exciting hour drop a book or kick over a chair is a rarity indeed; latecomers with creaking shoes tiptoe across the room; someone down front is mumbling his speech as though it were a shameful avowal not fit for human ears; just outside, a truck in difficulties deafens us—undoubtedly a papist trick; behind us, a group of three is holding a sibilant convention of their own.

It is then, during that racket, that we are glad to remember that the diocesan business is in capable and trusty hands; otherwise we could easily be sold out, body and boots, to the Christadelphians or the Sublapsarians, and we'd never know it till too late; as it is, however, we can rest assured that nothing startling will be done under cover of the noise. The Church is safe, even if we can't hear a thing.

Now I feel that it would not only conduce to the speedy despatch of business, to adopt the plan I here propose; but it would also give all members a chance to participate in the convention. We have to contend not only with the noise, but with the fact that so many speakers speak as though their heads were in a bag of feathers. Do these men preach like this? Was last Sunday's ringing denunciation or impassioned appeal like this?

My plan in brief is this. All the arguments that ever came before a convention can be numbered or lettered, for they are only nine all told. Let a speaker, instead of speaking, simply hold up before us a large card with a number or letter on it. We look at our printed list, see what argument is represented by the letter, and jump to the front at once with the corre-

sponding answer, also on a card—vigorously but silently proposing enthusiastic support M or sneering retort Q or devastating question W. For the answers, you will find that in actual use of this scheme, a difference must be made between polite and impolite rejoinders, perhaps using capitals and small letters. And plenty of each should be provided; for it would be most embarrassing to be restricted to saying, "The last speaker is a blithering idiot," when all you wanted to say was merely, "The last speaker is a fish-faced babbler."

LET ME give two or three samples of the Nine Arguments. Take the chief one, the chronological one. Stripped of its variables of unction, pathos, anger, or evangelical zeal, it may be briefly stated:

Argument A: THIS IS NOT THE TIME.

And here is the speech that usually goes with it. "Fifty years ago, such a scheme as that now proposed would have fitted in exactly with the circumstances of then. Fifty years hence, this scheme will, in my humble judgment, be admirably calculated to secure the end so eloquently stated by the rector of Puckering Valley; but it does seem to me to be singularly ill-timed at this present juncture. The time is not ripe for it. People's minds are not prepared for it. We have no organization to take care of it. We have no way of financing it. As I said, fifty years ago the matter would have stood on a different footing; fifty years from now it will stand on a different footing; but at the present juncture, it stands on no footing at all. I need not advert to any other irrelevance or red herring at all. As I said before [here say it all again]. I feel that those who remember so clearly how matters stood fifty years ago, together with those who foresee so clearly just how matters will stand fifty years hence, will agree with me in feeling a feeling which I feel we all feel, that the time is not ripe at the present juncture. True, the sap is running in the chronological tree, the sun shines upon the fruit, and the gentle rains bathe its crescent loveliness. After a while, after fifty years, the time will be ripe, and our grandchildren, like old Chronos himself, may pluck and devour it. Meanwhile, as the time is not ripe, let us pucker our watering mouths with the sour grapes of our present method."

I could go on for an hour in this strain, just as speakers at convention do. How much simpler it would be just to say nothing, but hold aloft a cardboard square with "Argument A" on it.

THIS is *not* the time. It never *is* the time, never was, never will be. One would think that for the consummation of any work there was somewhere in God's eternity "a time," auspicious, convenient, inevitable, when every circumstance would be favorable, and when these cautious souls could at last give hearty approval to a scheme not hammered on their own anvil. Meanwhile, not originating anything themselves, not even their objections, they shake the clock menacingly in the face of anyone who dares to dream of an improvement, or rather hurl it at the dreamer's head. Is it not a fact that every amelioration in our ways of thinking or doing has been achieved in the face of the most bitter opposition, that the time was never ripe, men's minds never ready?

Argument B: FEAR WHERE THERE IS NO DANGER.

This argument consists more in form than in matter. Not every man can use it. The man who would blanch at the sight of a belligerent mouse had better leave this argument alone. But when it is employed by a truculent person, delivered in a deep voice, and properly timed, it is warranted to thwart the finest plans of God or man. The matter consists of a few impressive words:

"Frankly, I am afraid of this proposal." Now PAUSE—here is the critical point—meanwhile looking fixedly and somberly at the misguided wretch who made the motion. If you hurry over the words, and fail to pause to allow a vague and numbing horror to drift over the souls of the conventionalists, you will just have to fall back on argument and reason. During the pause, however, if some hearty brother gives way at last to a tremendous sneeze, or the lady at the back of the room drops her umbrella again, the effect is somewhat weakened. Otherwise all is well, and the feet of them that carried out the last motion are at the door. There need not be any danger in the scheme, it is quite sufficient to pretend that there is. Great dangers were apprehended over the demolition of the three-decker pulpit, over the use of a couple of candles, over the Cross on the rood beam in place of the Lion and Unicorn. There were many pamphlets and tremors over organs in churches in Presbyterian Scotland. No real danger existed. When Christian got up to the lions, he found they were chained.

Argument C: WE HAVE NEVER FOLLOWED THIS METHOD NOW PROPOSED. IT IS AN INNOVATION.

This is a frightful indictment and ought, in Christian charity, to be reserved for such cases as require heroic treatment. If a scheme can be garrotted in any gentler way, it is good policy to use gentleness—if for no other reason than that very familiarity with the charge of innovation may lead some into seeing that there is nothing necessarily villainous in innovations. Our Lord taught fishermen how to fish, told them to change their well-tried methods in a well-known sea, and to let down their nets on the other side of the ship. What an innovator and desperate character that man must have been who first proposed putting yeast in with the meal the women had ground.

Everything old was once an innovation. The ideas you will hear expressed in next Sunday's sermon were once novel. There are churches wherein candles on the altar would be denounced as an innovation, yet an altar without candles was once also an innovation.

Combination Argument F: THE END PROPOSED IS GOOD, BUT—

- a. *but let us have a Committee to report a year or nine years from now;*
- b. *but how is it to be administered?*
- c. *but we want more information;*
- d. *but there is no popular demand for it;*
- e. *but it can't be done in this diocese. It may work all right in Ohio or Korea or Cascara, but we are different, our ways are different, our rivers run up-hill . . . and so on for ten minutes.*
- f. *but it does not go far enough. It ought to include Asia, Africa, the sun, moon, and stars—the idea being that if I can get the distance sufficiently enlarged, the voters may refuse so long a trip, and then quite probably refuse to move even a foot.*

But enough, enough—more than enough. You will hear them all at the next convention.

Churchwomen Today

Ada Loaring-Clark

Editor

Social Service

WITHOUT DOUBT one of the most important phases of Christian social service work for Churchwomen today is helping delinquent women and girls to reestablish themselves in society. Church Mission of Help leads us in this matter and gives the proper training for such service to mature women. It is not a work for the inexperienced or youthful. The Poor Clares, of Little Portion, have a group of their number who are doing a unique and splendid piece of work among the women in Dwight Penitentiary, Illinois. This work is supported by voluntary offerings and the Sisters would like to have Prayer Books and crucifixes to give the girls, particularly the 12 inmates to be confirmed this month by Bishop Stewart.

It was a notable event in the lives of 11 white and 49 Negro girls, inmates of the National Training School for Girls, the District of Columbia's prison for female delinquents, when they visited the White House recently with some 20 matrons and were greeted and entertained by Mrs. Franklin D. Roosevelt who had previously personally made an inspection of the school.

United Thank Offering Poster

ARE YOU interested in poster making? If so send one in by April of next year to the Woman's Auxiliary, 281 Fourth avenue, New York. Three prizes are offered for the best three submitted. For particulars write to the Woman's Auxiliary.

Installation Services

WE REJOICE to read in the *Bulletin of Leaders in Religious Education*, which Deaconess Frances R. Edwards edits, of a service of installation at which teachers and officers of a Church school are dedicated to their work. This service is held each fall at the opening of the Church school session. Not only Church school officials but officers of all women's organizations should be duly installed. Nothing gives a woman a deeper sense of loyalty, privilege, and responsibility than being inducted into the responsibility of her office in the Church by her bishop for a diocesan office or her rector for a parish organization. Several such services have been written, and the bishop or rector could, of course, write one for the special occasion.

Evening Groups

BUSINESS and professional women can, as a rule, meet only at evening sessions. This custom is becoming more and more popular. It is hard for these Churchwomen to be shut off from the activities of other Churchwomen because of the business ties which claim their mornings and afternoons. That difficulty has been overcome by the establishment of evening guilds or chapters in many parishes. I only know of one diocesan organization for such groups. It is in the diocese of Chicago and at a recent diocesan meeting 97 women from the various parishes responded to roll-call at an evening meeting.

In the World's News

NEW DISTURBANCES characterized the international scene last week. In France the Popular Front ministry of Leon Blum was threatened with a possible revolutionary coup as, in the midst of disorders in many parts of the country, workers in a munitions factory at Amiens seized control of the plant. Red flags were hoisted by ten thousand strikers in the huge naval shipyards of Saint Nazaire, and the national tricolor flag was flown in fashionable districts of Paris as a token of rightist determination to resist further concessions to the Left.

China was further partitioned by the setting up of an independent state of Inner Mongolia under Japanese influence, thus providing a new buffer between Japan and Soviet Russia at the expense of the Chinese. Japan, moreover, refused to adhere to the recently completed London Naval Agreement, signed by the United States, Britain, and France, on the ground that its plea for equality had not been heeded by the other nations.

In London several thousand British farmers marched in procession protesting against the payment of Church tithes and petitioning King Edward for the abolition of these taxes.

INTERNATIONAL AFFAIRS

OUR NEIGHBOR to the north also has a Supreme Court which has thrown out much of its New Deal. Canada's New Deal was enacted by its conservatives. Canada's Supreme Court threw out a social insurance scheme that resembled the one England has had for a long time. It also turned thumbs down on a marketing plan for farmers. The Court was tied on acts establishing minimum wages, one day's rest in seven, and the 48-hour week. In Canada, the issue is over the rights of the provinces as over against those of the federal government, just as here it is state versus national power. The Court upheld only two of eight laws, one upheld being that for compulsory adjustment of farm debt. The government may recast some laws, may appeal others to the Privy Council in England.

Emperor Haile Selassie arrived in Geneva to plead the lost cause of Ethiopia at the session of the League of Nations beginning on Tuesday of this week.

THE AMERICAN SCENE

THE DEMOCRATS, undismayed by the defection of Alfred E. Smith, acclaimed President Roosevelt and Vice-President Garner as candidates for reelection, and the 1936 campaign began in earnest.

During the convention week President Roosevelt commissioned three men to go to Europe, visit eight countries there, and report on the way the coöperatives are working out, particularly on the way they are related to their governments. The President appointed Jacob Baker, formerly assistant administrator of the Federal Emergency Relief Administration; Leland Olds, secretary of the New York Power Authority; and Charles E. Stuart, a Churchman and consulting engineer. The commission is to report on coöperatives of all types—those for housing, credit, power, distribution, production, marketing, purchasing, etc. It is said that the President has been much impressed by what the coöperatives have accomplished in Sweden, and he wants to know how important they are as stabilizing influences and as factors in effecting recovery. Sweden was the first nation to recover from the depression, and it is universally admitted that the coöperatives played a large part in that great achievement. The unem-

ployed in Sweden are now less than one per cent of the population.

The beating of a Presbyterian minister, the Rev. Claude C. Williams, and a woman, Miss Willie Sue Blagden, when they went to Crittendon County, Ark., to investigate reports that a Negro sharecropper had been fatally beaten attracted new attention to the plight of the tenant farmers in the South. Widespread protest over the flogging was soft-pedaled by Governor Futrell of Arkansas, who said that the Negro in question was still alive and that the whole incident was only strike propaganda. Attorney General Cummings sent an investigator to Arkansas to make an official report on the matter. Whatever the truth may be in this particular case, it is an established fact that some two million Southern tenant farmers, black and white, are still living on a subsistence level and are urgently in need of rehabilitation in order to bring their living conditions up to an American standard. Two efforts in this direction are the model communities established by the resettlement administration in Arkansas and the coöperative colony established by Sherwood Eddy and others at Hillhouse, Miss. If the disgraceful incident in Arkansas results in forwarding government and private efforts to solve this problem it will have served a valuable purpose.

RELIGION ABROAD

TO GOVERN the Holy Land is not an easy task. Great Britain nevertheless will persevere at it, said the new Colonial Secretary, William G. A. Ormsby-Gore, in the House of Commons. The secretary revealed that over 600 persons have been injured in the recent outbreaks, and 84 had been killed. The number increases day by day. The secretary said that both Arabs and Jews had a future in Palestine. Nevertheless, to work out a glorious future looks difficult today.

Thirty-six churches were burned recently in Spain within a period of 48 hours and 34 others were damaged by fire; 160 churches have been destroyed in four months and 251 have been damaged, said José Maria Gil Robles, leader of the (Roman) Catholic Popular Action in the Cortes. He challenged the government to dispute his figures. The government spokesman did not dispute the statistics and said the labor conflicts were due to the Fascist tendencies of the employers. The Roman Catholic leader also said that 269 persons had been killed in strikes and labor conflicts since the Popular Left Front won the elections in February. It is reported that the government censorship has concealed the news, and the foreign correspondents published it only because a member of the Cortes spoke about the matter.

RELIGION IN THE UNITED STATES

GOVERNOR HOFFMAN of New Jersey has signed a measure forbidding authorities to make inquiries respecting the religion of persons applying for relief in that state. It also forbids inquiries concerning the politics of relief applicants.

Miss Ella Frances Lynch, founder and director of the International League of Teacher-Mothers, announced a new campaign to restore religious education to the home for children of all creeds between the ages of seven and ten. "The school day should be shortened," Miss Lynch stated, "in order that children may get an education including religious instruction. Halving the school day doubles the effectiveness of schooling. There is no denial of this fact." Whether the parents are generally capable of giving adequate religious instruction is a matter Miss Lynch did not touch upon.

Books of the Day

Edited by Elizabeth McCracken

Round Table Papers on Internationalism

WHAT THE INTERNATIONAL ORGANIZATION MEANS TO AMERICA.
Edited by Spencer Miller, Jr. Columbia University Press.
1936. \$1.50.

SPENCER MILLER, Jr., the industrial consultant of our National Social Service Department, has done an excellent and worthwhile piece of work in editing the papers and addresses of the round table on international organization held a year ago at the institute of public affairs of the University of Virginia. He has brought these together in a handy volume which gives in adequate detail the workings and results of that part of the League of Nations which has been operating at Geneva for 19 years to secure social justice in the nations of the world. As Mr. Miller points out in his preface, by a curious coincidence the names of three Americans, Woodrow Wilson, Elihu Root, and Samuel Gompers, are inseparably linked with three agencies of international cooperation set up at the close of the World War: the League of Nations, the Permanent Court of International Justice, and the International Labor Office at Geneva. For 15 years, however, America did not become a member of any one of the three, although there has been a measure of indirect cooperation. In 1934, however, this country formally became a member of the I. L. O. and in 1935 participated directly in its deliberations. Mr. Miller, a delegate to this first session in which this country was represented, has given us an account that enables us to understand what this, the most successful of these three international agencies, has accomplished.

CLINTON ROGERS WOODRUFF.

Good Sermons By a Good Preacher

GOD THE CHRISTLIKE. By James Robertson Cameron. Cokesbury Press. \$2.00.

ABOOK by a preacher who knows his business. Its theme is a famous sentence written many years ago in *Foundations* by the present Archbishop of York that may be summarized "What is God like? Look at Jesus Christ and see!" And Dr. Cameron asks his readers to look—and see. He builds up no formal argument; he takes simply incident after incident in the ministry, focuses his attention on each, shows its meaning and passes on to the next. This is preëminently the method of the pulpit, where on each occasion the attention of the congregation must be caught and held afresh; it is not the method of the treatise, so that the book is not designed to be read right through. Each chapter is really a separate whole, and each chapter should be taken separately; if this is done the full profit of the book can be gained.

B. S. E.

Canon Sheppard's Essayettes

SOME OF MY RELIGION. By H. R. L. Sheppard. Harpers. \$1.50

CANON SHEPPARD is always interesting and provocative of thought, even when one does not fully agree with him. And these 52 little essayettes are just as interesting and provocative as Canon Sheppard can make them. For instance, we hear of the mushroom-grower who succeeded in growing mushrooms everywhere except in the greenhouse built for them; should he be distressed at the failure of his plan or delighted at having the mushrooms? De-allegorized: Christian virtues are Christian virtues even outside the Church. And yet, we ask, has not a miracle of perversity been postulated at the outset?

B. S. E.

A New Testament Introduction

THE APOSTOLIC AGE AND THE NEW TESTAMENT. By George A. Barton. University of Pennsylvania Press. \$2.00.

ANEW TESTAMENT introduction, in which the literature is brought into close contact with the history. It is written with all the veteran author's delightful lucidity, and the positions in which he parts company from "received" New Testament opinion are defended with gentle courtesy.

B. S. E.

Pamphlets

THERE HAS been an unusual number of really valuable pamphlets published during the past few months to which attention should be called. The University of Chicago Press is responsible for a series which it calls *American Primers*, dealing with pressing problems in social science. They are unusually well written by a group of competent scholars and are easy reading. The list includes: *Youth in the Depression*, by Kingsley Davis; *Money*, by Marc Rose, editor of *Business Week*, and Roman L. Horne; *The Farm Business*, by Roman L. Horne; *Friends or Enemies?* by Julius W. Pratt; *Crime*, by Nathaniel Canton; *Strikes*, by Joseph J. Senturia; *Business and Government*, by John C. Crighton and Joseph J. Senturia; *Jobs or the Dole?* by Neal B. DeNood; *You and Machines*, by William F. Ogburn. Each pamphlet, which sells for 25 cts., includes a list of questions for consideration or discussion and an excellent reading list. The "Primers" were prepared under a grant from the General Education Board to the American Council of Education, which later was transferred to the University of Chicago Press. The series was originally intended for use in the educational program of the Civilian Conservation Corps.

Among the publications of the World Peace Foundation are to be mentioned *Vanishing Farm Markets and Our World Trade*, by Theodore W. Schultz (cloth bound, 50 cts.), in which the author discusses the question as to why the agricultural problem is still unsolved. Why has America continued to adhere to a foreign trade policy, in a measure workable for a debtor country, but wholly unsuited to a creditor nation such as ours? What grave adjustments lie ahead for American agriculture?

For a time a series of carefully prepared pamphlets dealing with foreign problems was issued under the title *World Affairs*, by the Foreign Policy Association and the World Peace Foundation. The series now has been taken over by the World Peace Foundation. Each of them, prepared by an experienced student in the field, discusses some one aspect of international affairs in brief space. Twelve have already been issued, others are announced as in preparation. Among them are: *Soviet Russia 1917-1933*, by Vera Micheles Dean; *America Must Choose*, by Henry A. Wallace; *Conflicts of Policy in the Far East*, by George H. Blakeslee; *Germany Under Hitler*, by Mildred S. Wertheimer; *Rivalries in Ethiopia*, by Elizabeth P. MacCallum; *Americans All—Our New Policies in Latin America*, by Stephen P. Duggan; *America Must Act*, by Francis B. Sayre.

Most of these are sold at 25 cts. a copy, although Raymond Leslie Buell's *The Dangerous Year*, in which he depicts the struggle between power, politics, and the League of Nations idea, is sold for 35 cts. as is his *American Neutrality and Collective Security*.

CLINTON ROGERS WOODRUFF.

A Social Reformer's Portrait of Christ

THE GREAT GALILEAN RETURNS. By Henry Kendall Booth. Scribners. \$2.00.

ANOTHER PORTRAIT of Christ as above all a social reformer. This message was obscured by His followers and submerged in historical Christianity but it is now being rediscovered: the "Great Galilean" is returning. Mr. Booth writes with such zealous earnestness that one hates to criticize. But we cannot help wishing that his study of the New Testament and of Church history had in it a little more of the 20th century and a little less of the 19th. After all, for instance, does it lessen the value of Christ's moral teachings to believe that He who gave them is able to enforce them?

B. S. E.

Brief Review

THE PROBLEM OF RIGHT CONDUCT. By Peter Green. Longmans. \$1.75.

THE SIXTH EDITION of this work, which was published only five years ago. Nothing can better indicate how well Canon Green has supplied the lack of a text-book on Christian ethics that is really abreast of the modern situation. And the price has now been considerably reduced.

NEWS OF THE CHURCH

Bishop of Exeter Dies in England

Rt. Rev. Lord William Gascoyne-Cecil Was Noted as Champion of Cause of Peace

EXETER, ENGLAND—The Rt. Rev. Lord William Gascoyne-Cecil, Bishop of Exeter, died June 23d, at the age of 73. He had been Bishop of Exeter since 1916.

Born in 1863, the second son of the third Marquess of Salisbury, he was educated at Eton and Oxford. He was the brother of the present Marquess, Viscount Cecil of Chelwood, and Lord Hugh Cecil. In 1887 he married Lady Florence Mary Bootle Wilbraham. He was honorary chaplain to the King in 1909, honorary Canon at St. Alban's in 1910, and rector of Bishops Hatfield, the Gascoyne-Cecil family seat in England, from 1888 to 1916.

The Bishop was long one of the most distinguished leaders in the Church of England and, as a descendant of one of the most notable families in English history, prominent in the affairs of the nation.

He was, in Church councils and as a citizen, an advocate of peace and an opponent of birth control.

The Lord Bishop of Exeter visited the United States in 1910, 1932, and 1935. The following account of his three visits is given in the *New York Times*:

His first visit was to interest Americans in a plan for a University of China, to be organized and developed under the auspices

(Continued on page 20)

Bishop Ivins Elected CBS Superior-General

MILWAUKEE—Bishop Ivins of Milwaukee was elected superior-general of the Confraternity of the Blessed Sacrament at a council meeting of the confraternity at All Saints' Cathedral, here, June 18th, the octave day of Corpus Christi. Bishop Gray of Northern Indiana was elected as provincial chairman.

The occasion was a combined provincial and national meeting of the CBS, beginning with High Mass in the cathedral. The Rev. Canon E. H. Creviston was the celebrant, the Rev. Erland Groton of Racine deacon, and the Rev. Kenneth D. Patterson of Pewaukee, subdeacon. The Rev. Dr. William B. Stoskopf of Chicago preached the sermon.

Dean Lewis Resigns Albany Cathedral for Literary Work

ALBANY—The Very Rev. Dr. C. S. Lewis on June 12th tendered to the Bishop and chapter of the Cathedral of All Saints his resignation as Dean, effective October 1st. It is the Dean's desire to give several years to literary work. The chapter of the cathedral elected him Dean emeritus.

UTO Larger This Year in S. Ohio

CINCINNATI — The Southern Ohio Woman's Auxiliary United Thank Offering for the spring of 1936 reached a total of \$5,010.25, Mrs. Margaret K. Rogan, treasurer, reported. This offering is the largest since 1931.

Pension Fund Pays \$1,200,000 a Year

Benefits Asserted to Be Already Equal to Ultimate Provisions of Social Security Act

NEW YORK—Pensions of \$1,200,000 a year to over 2,200 beneficiaries are now being paid by the Church Pension Fund, according to its annual report, published June 27th. The fund, of which William Fellowes Morgan is president, J. P. Morgan treasurer, and Bradford B. Locke executive vice-president, has now completed its 19th year, having been established under the leadership of the Rt. Rev. Dr. William Lawrence in March, 1917, for the benefit of clergymen of the Episcopal Church and their families.

The total assets of the fund are now carried at \$30,596,667 but the report shows that their market value on December 31, 1935, exceeded this figure by over \$2,000,000. In commenting upon this, the president states, "Every dollar which the Church has put into the fund could, therefore, be accounted for, with interest, if the fund should now be converted into cash—and there would be a profit besides."

"During the year 1935," Mr. Morgan states, "the average rate of interest earned on mean invested assets was 4.10%, compared to 4.50% during the year 1934. The fund, like many other financial organizations, has found many of its securities called for redemption and refunded at lower rates of interest. Despite the fact that some sacrifice has been necessary in relation to income, the finance committee and the trustees have steadfastly adhered to the belief that their first responsibility is safety of principal."

Mr. Morgan points out that the present average pension to clergymen of the Church is approximately \$1,000 a year, compared to an average of only \$262 before the fund was established.

COMPARED TO SOCIAL SECURITY ACT

Comparing its benefits to those of the Social Security Act, which is referred to as "possibly the most important and colossal piece of financial legislation ever undertaken in this country or in the world," Mr. Locke points out that the ultimate pensions under the Social Security Act will not be much more than \$1,000 a year, whereas the present age allowances of the Church Pension Fund "already average approximately that figure and in the course of time will reach a much higher average. In addition, over 48% of the total pensions even now being paid go to disabled clergymen, not yet eligible for the age allowance, and to widows and minor orphans."

Reporting on the details of the fund's management, Mr. Locke states that 235

(Continued on page 21)



THE BISHOP OF EXETER AND HIS WIFE ON A RECENT VISIT TO THIS COUNTRY

Forward Progress in Dioceses Viewed

Negro Work, Missionary Education,
Work with Laity Also Stressed at
Meeting of Commission

CHATTANOOGA, TENN.—Progress of Forward Movement in the various dioceses and missionary districts was reported on by members of the Forward Movement Commission at its opening session in St. Paul's parish house, Chattanooga, June 17th. The other sessions were held in the cabin of Z. C. Patten on Look-out Mountain.

Thirty-four dioceses and missionary districts now have Forward Movement committees. The others have given the leadership to existing diocesan committees or organizations.

Twenty-three summer conferences are giving Forward Movement courses, Dr. Arthur M. Sherman reported.

Great satisfaction was expressed, as well as approval given, of the arrangements made by the committee on Negro work for the holding of a clergy conference. This will be held under the auspices of the College of Preachers at a time and place to be arranged later.

Preparation of a pamphlet for vestrymen on their relationship to the whole life and work of the Church and a course of instruction on the missionary work of the Church for use in vestry meetings or at other times, as recommended by the committee on missionary education, was approved by the Commission.

MISSIONARY EDUCATION

Other recommendations, also approved, were the weaving of missionary education into all the literature of the Forward Movement, commemoration of anniversaries of famous missionary heroes and events in *Forward—day by day*, and the stressing of missionary education in all clergy conferences held under auspices of the Forward Movement.

A national conference for college students was recommended by the committee on youth, and approved by the commission, as was preparation of an outline course for young people's meetings on the Forward Movement, and how they can cooperate.

The committee on conferences and retreats recommended the holding of two-day clergy conferences this fall on the Forward Movement, and spiritual preparation for the task.

Regional conferences for laymen at which the whole work of the Church will be presented were recommended by both the committee on missionary education and the committee on conferences and retreats.

LAYMEN'S ACTIVITIES

In addition to the above activities for laymen, the committee on laymen's activities stressed the formation of small informal groups for conferences and discussions and the sharing of spiritual experiences.

Approval was given to the preparation

Funds in Hand to Start Work on Steps to North Portal of N. Y. Cathedral

NEW YORK—Bishop Manning of New York announced June 19th that the necessary funds have been provided to install the granite steps to the north tower portal of the west front of the Cathedral of St. John the Divine and the work will commence at once. This addition to the steps already in place at the west front is undertaken, Bishop Manning said, for a double purpose. In the first place it carries out the policy of the cathedral to give employment to the workmen to the fullest possible extent which its funds allow. The work of installing the steps, including the preparation of the plans, the quarrying of the granite, installing the foundations, and completing the whole work will occupy 25 men working eight hours a day and five days a week for twelve weeks.

In the second place the installing of these steps will allow those who come to the cathedral to enter through the north portal, the only portal in which the superb carving and sculpture is completed. Owing to the absence of the steps it has not been possible for this portal to be used but as soon as the steps are in place this completed portal will be made the regular entrance to the cathedral and all who come will have opportunity to see and to study its beauties. The sculpture in the portal is the work of Dr. John Angel.

of a simply presented rule of life for laymen based on the seven steps of the disciples' way, printed on a card for widespread distribution. This was recommended by the committee on standards. Publication of a collection of Forward Movement prayers also was approved.

The Rev. Robert C. Fletcher, missionary to the deaf-mutes in the province of Sewanee, told of the great benefit derived by the deaf-mutes from the use of *Forward—day by day*, and of his need for a regular supply. The Commission voted to plan a thorough distribution of the manual to the deaf-mutes of the Church, either through diocesan or parochial channels.

DR. FRANKLIN PRESENT

Dr. Lewis B. Franklin, treasurer and vice-president of the National Council, was a guest of the Commission, and his presence gave a valuable opportunity to consider the relations of the National Council and the Forward Movement Commission.

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, presided. Others present were: Bishops Maxon of Tennessee, Cross of Spokane, McDowell of Alabama, Wing of South Florida, and Ludlow, Suffragan of Newark; the Rev. Messrs. Karl M. Block of St. Louis, Oliver J. Hart of Washington, W. R. H. Hodgkin of Los Angeles, Arthur L. Kinsolving of Boston, David R. Covell of Cincinnati, Edmund P. Dandridge of Nashville, Smythe H. Lindsay of Cincinnati, Charles W. Sheerin of Chattanooga, Arthur M. Sherman of Cincinnati, Anson P. Stokes, Jr., of Shreveport, La., and Gilbert P. Symons of Cincinnati; and Messrs. Frank P. Dearling of Jacksonville, Fla., John I. Hartman of Lancaster, Pa., Warren Kearny of New Orleans, Austin J. Lindstrom of Chicago, Clifford P. Morehouse of Milwaukee, Howard L. Seaman of Wilmington, Del., Lewis C. Williams of Richmond, Va., Z. C. Patten of Chattanooga, and W. W. Winne of Denver.

Dr. Saul Addresses Philadelphia Clergy

Noted Physician Asserts Only Very
Wealthy and Very Poor Receive
Adequate Medical Care

PHILADELPHIA—"Only the wealthy and the very poor receive good medical care," Dr. C. Dudley Saul told the clergy of the Clerical Brotherhood in Philadelphia at a recent meeting. Dr. Saul, a prominent Philadelphia physician and member of the Hahnemann Hospital staff, was speaking under the topic announced as Socialized Medicine.

At the opening of his address Dr. Saul suggested that to substitute the words "Public Medical Service" for "Socialized Medicine" might be less alarming. He outlined a proposal for medical service available on equal terms to everybody instead of the present unequal "fee for service rendered" method, the medical profession to be supervised and paid by the government and the public taxed additionally to care for the costs. The system of public education was cited as a parallel service.

To substantiate his contention that his plan is practical Dr. Saul cited his own experience in setting up a cooperative group who pay him regularly only two dollars a month each under a guarantee that they may have when the need arises full medical and hospital care. Since the experiment was inaugurated this has covered every need that has arisen. Since Dr. Saul began expressing his "radical" ideas he has been relieved of a professorship at the Hahnemann Medical School and refused membership in the county medical society.

W. N. C. Auxiliary Meets

HENDERSONVILLE, N. C.—The Woman's Auxiliary of the diocese of Western North Carolina completed its 14th annual meeting at Kanuga Lake, near Hendersonville, June 13th.

The United Thank Offering for this year was reported to be \$595, a decided increase over last year's amount.

Among many interesting features of the meeting was the talk by Dr. Hawkins Jenkins of Marion, S. C., who recently resigned his post as physician in charge of the mission hospital at Sagada, P. I.

Mrs. Sheldon Leavitt of Asheville, former president of the Auxiliary, was absent, being in London, where she is acting as overseas representative of the diocese of Western North Carolina at a meeting there.

Officers elected are: Mrs. J. E. Cowling, Hickory, treasurer; Miss Mona Cannell, Asheville, secretary of religious education; Mrs. S. E. Elmore, Spindale, United Thank Offering custodian; Mrs. T. J. Wooldridge, Asheville, was reelected president.

The following were elected as delegates to the provincial synod to be held in New Orleans in October of this year: Mmes. T. J. Wooldridge, Robert E. Gribbin, H. G. Etheridge, and Miss Mona Cannell, Asheville, and Mrs. S. E. Elmore, of Spindale. Alternates elected are Mmes. L. J. Cutlar, Marion; T. J. Cowling, Hickory; A. C. Gilmore, Black Mountain; Miss S. E. Blair, Saluda, and Miss Helen Stearnes of Tryon.

Mission Advance Seen by Dr. Wood

Foreign Missions Secretary Finds
Decided Improvement in Relations with Chinese Government

NEW YORK—Although his physician has insisted that he should not return to regular duties until September, Dr. John W. Wood has spent most of June at the Church Missions House. When asked by a representative of THE LIVING CHURCH what he thought of the missionary outlook in general, Dr. Wood replied that there was decided improvement in conditions that in the past five years have hampered missionary progress.

"Think of China, for instance," he continued. "A few years ago many people were ready to declare that the day of the Christian missionary in China had come to an end. There has been a decided reaction from the antagonisms of the period 1927 to 1929. There are many evidences today that Christian influence is penetrating into strategic quarters. How many people know that there is a Christian broadcasting station established and managed by Chinese? It has recently sent a series of broadcasts on the life and teaching of Jesus. Some of China's leading men and women are turning to the missionaries for spiritual counsel and comfort.

"St. John's University has had a record year in its history with an enrolment of over 800 young men in all departments. In fact, our schools generally, from Shanghai to the Wuhan cities, both north and south of the Yangtse, are doing good work. The only trouble is that reduced appropriations have thrown a crushing burden of support upon them necessitating the acceptance of a larger number of pupils than can be satisfactorily accommodated.

ENCOURAGING WORD FROM LIBERIA

"Encouraging word comes from Bishop Kroll just after his arrival in Liberia, expressing his amazement at the extent and character of the work that has been done.

"In the mountains of Luzon and on the plains of Mindanao, in the Philippine Islands, our work among primitive people is developing wonderfully. In fact, our small mission staff is overwhelmed.

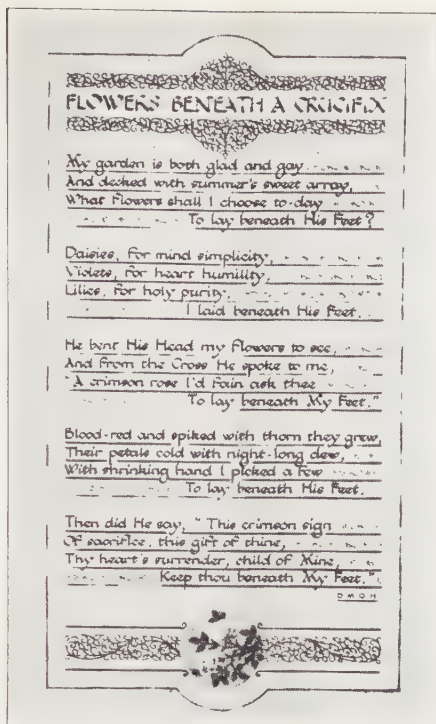
"The vigor of the Church in Japan is indicated by the plans it is making to commemorate, in 1937, the 50th anniversary of the establishment of the Nippon Sei Ko Kwai as a national branch of the Anglican Communion.

"In the Caribbean region, in Mexico and Brazil, doors of opportunity are opening on every hand.

"The only question is, Will the Church in the United States enable its missionary leaders to take advantage of these opportunities? That we have the financial ability to do this is evidenced by such notable ventures and achievements as those of the diocese of Chicago and St. Mark's parish, San Antonio.

"It is as true today as it was when one of the old pioneer missionaries said it years ago when asked, 'What are the missionary prospects?' His reply was, 'The missionary prospects are as bright as the promises of God!'

"Have we the will to claim these promises?"



"FLOWERS BENEATH A CRUCIFIX"

This poem, written by Miss D. M. Oakley-Hill, daughter of a priest and parishioner of St. Mary Magdalene's, Munster square, London, was illuminated by a boy who has no hands. The neat and intricate artwork was done by the young man entirely with his feet.

Catholics, Protestants Prevent Stunt Wedding

MILWAUKEE (NCJC)—A united front of Catholic and Protestant sentiment at Beaver Dam, Wis., was successfully lined up to quash a plan for a public wedding announced as a special stage attraction at a local theater. A resolution of protest was presented to the congregations of seven churches by their leaders and passed.

The resolution read: "Forasmuch as marriage is a sacrament of the Church, a divine institution to be held in honor by all men, we protest against any public marriages that may be sponsored by any person or organization for commercial purposes.

"We believe that any such prostitution of holy matrimony is injurious to moral and spiritual interests of the community."

It was the second time in the city's history that Christian sentiment had been invoked to halt a similar enterprise. Several years ago the clergy headed off a public wedding in a park there.

Service for New Jersey at Washington Cathedral

WASHINGTON, D. C.—At choral Evensong on June 21st, a special service was held in Washington cathedral, initiating a week of prayer for the state of New Jersey and all state officials. The New Jersey state flag was carried in the procession and the Governor and other officials were invited, together with Bishop Matthews of New Jersey and Bishop Washburn of Newark. This was one of a series of "Union of the States" services.

Church Assembly Session Begins

Church's Right to Demand Socially
Equitable Treatment of Coal
Workers Defended in Debate

BY GEORGE PARSONS

LONDON—The Church Assembly opened its summer session on June 16th with a good attendance of members. The Archbishop of Canterbury, who presided, read a reply to the loyal address which the Assembly had presented to the King on his accession. The principal business of the first morning centered round the new ecclesiastical duties measure, to which no fewer than 130 amendments had been tabled; it was, therefore, with considerable relief that the House allowed the greater part of these to be referred to an appointed committee.

The measure for introducing co-opted members into the House of Laity was granted general approval, with very little discussion.

There was considerable confusion in the afternoon, as certain reports came up for consideration which were not expected to be reached until later in the week. The Bishop of Chester was not present to introduce the missionary report, the Archbishop of Canterbury remarking that "sometimes even bishops miss the bus." The unified statement was presented to the Assembly by the Bishop of Carlisle, one of the most infrequent speakers of the bishops.

COAL INDUSTRY REPORT

At the meeting of the Assembly on the following day, the report on the coal industry, which has already drawn a great deal of attention to itself in the press, aroused a certain amount of controversy and a high level of speaking.

Two points of view were expressed in the debate about the report. Some members appeared to feel that the interference of Churchmen in the methods of organizing a great national industry, though well meant, is uncalled for. The Assembly as a whole strongly maintained the opposite view. It is not, of course, for an ecclesiastical body to say by what precise means reorganization can best be effected. The task necessarily belongs to social experts, acting in full co-operation with the management and the workers in the industry concerned. But Christian citizens have the plainest duty to demand that the affairs of the coal industry should be set on a more satisfactory social basis.

Retreat for Milwaukee Laymen

MILWAUKEE—A retreat for laymen of the diocese of Milwaukee will be held at Racine College, Racine, July 31st to August 2d. The retreat, which begins at 6 P.M., is to be conducted by the Rev. Marshall M. Day, rector of Christ Church, Whitefish Bay, and secretary of the diocesan retreat association.

Summer School of Social Work to Open July 6th

CINCINNATI—The Cincinnati summer school in social work, eight weeks' practical training course for seminarians under the direction of William S. Keller, M.D., secretary of the social service department of the diocese of Southern Ohio, and the Rev. Joseph F. Fletcher, director of the School of Applied Religion, opens its fourteenth annual session here July 6 with a quiet day conducted by the Rt. Rev. Henry Wise Hobson.

Engaged in actual social work programs under professional supervision, 22 theological students will spend two months in such social agencies as the domestic relations and juvenile courts, the associated charities and county welfare organizations, the general hospital, children's and Longview (for mental diseases), the Amalgamated Clothing Workers' Union, and the County Work House. They will preach on Sundays and conduct services of worship, as well as broadcast over WLW every morning throughout July and August.

Why Be a Christian?

A STATEMENT

As a response to repeated requests from young people's groups throughout the country, the Forward Movement Commission has had prepared a course intended principally for our youth, entitled "Why Be A Christian?" It is arranged for discussion groups and is built around the Seven Marks of Discipleship, stressing particularly the social implications of the Gospel.

Necessarily it enters into areas highly controversial and will undoubtedly arouse some criticism. To safeguard all types of opinion within the Church on social questions would render this material utterly innocuous. The challenges presented in this course are those which the youth of the nation are now discussing, often without submitting them to the mind of our Lord Jesus Christ, as it is revealed in the Gospels, and in Christian experience. Considered judgment is impossible without frank and thoughtful discussion.

The Commission accepts the course on this basis and submits it to the Church, subject to the following statement printed upon the fly leaf:

"The Forward Movement Commission, while heartily commending this work as an aid to group study, does not commit itself or the Church to any theory advanced herein as being of the Faith."

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Nautical Museum Opened at Seamen's Institute

NEW YORK—The Nautical Museum was formally opened at the Seamen's Church Institute on June 15th adding to the museums of the city another point of great interest to sight-seers. For over twenty years the officials of the Institute have been collecting material for such a museum.

Among the specimens of particular value are a five-foot model of the full-rigged ship *Roanoke*, built by J. L. Greenwood of Nova Scotia; a bell from the U. S. S. *Saturn*; wood carvings, and paintings. There are also fine examples of ships in bottles. Admission is free.

Annual Oregon Summer School to Be Held August 3d to 14th

PORTLAND, ORE.—The 21st annual summer school of the diocese of Oregon will be held at Gearhart-by-the-Sea August 3d to 14th. The school is under the direction of the Rev. Richard F. Ayres of Portland. Bishop Dagwell will act as chaplain and also give a course on the Gospel according to St. Mark.

The Very Rev. H. M. Ramsey, Dean of St. Stephen's Cathedral, Portland, is in charge of the curriculum and will himself teach a course in Church History. Other members of the faculty are the Rev. Harry Watts of Denver, Colo., the Rev. A. J. Mockford of Oregon City, and Charles E. Lewis, principal of the Alameda School in Portland.

The Summer School will be followed by a week-end conference of the Young People's Fellowship.

Two at Grace Church School Win First Optimus Awards

NEW YORK—For the first time since the founding of the award in 1895, two boys were winners of the Optimus Award of Grace Church School. This award, for the best all-round service in the church choir, was presented jointly to Wesley K. Anderson and Richard R. Pike at the 42d commencement of the school held on June 13th.

Two new scholarships, the gift of the vestry, were won by John O'Hara and John Stirling. These boys leave the choir this year but will continue in the school without fees for a year. William Stirling won the silver pin for the highest scholastic standing.

Fr. Bentley in Panama

ANCON, C. Z.—For the past three months the Rev. Walter E. Bentley, rector emeritus of St. Stephen's Church, Port Washington, L. I., has been in charge of St. Luke's Cathedral, Ancon, during the absence of Dean Wragg. In July he will preach and give his illustrated Oberammergau passion play in several churches in Jamaica, B. W. I., and then will return to take charge of St. Andrew's Church, Richmond, Staten Island, until the end of September, in which parish, at New Dorp, he resides.

Plan Conferences in Second Province

Summer Groups to Meet in July at Conference Centers in New Jersey and Long Island

NEW YORK—Several summer conferences are planned in the province of New York and New Jersey during the month of July.

The young-people's summer conference of the diocese of Long Island, to be held at Camp Newcombe, Wading River, L. I., July 5th to 11th under the deanship of the Rev. Spear Knebel, announces as its purpose "to increase our skill in the fine art of Christian living" through mutual study, play, and worship. Leaders are the Rev. Messrs. Parker C. Webb, William Grime, Lewis C. Beissig, R. C. S. Holmes, Wilbur L. Caswell, Bradford Young, Augustus Guiley, and George Hardman; and Mmes. Robinson Germond, R. C. S. Holmer, and Dorothy S. Knebel. Mrs. Parker C. Webb is registrar.

The summer school for women Church workers (16 years or older) of the diocese of New Jersey will be held July 5th to 12th this year at St. Mary's Hall, Burlington, under the auspices of the diocesan department of religious education. The Rev. J. Mervin Pettit is dean and the Rev. John T. Ward chaplain. Teachers of a wide range of subjects dealing with religion and religious education are the Rev. Drs. W. W. Way and E. L. Sanford; the Rev. Messrs. Charles E. McCoy, Randall W. Conklin, F. M. Sherlock, A. Q. Bailey, and H. E. Perret; and the Rev. Canon G. S. Welles.

The second annual conferences for Church leaders in the diocese of Long Island, July 15th to 23d at St. Bernard's School, Gladstone, N. J., has the Rev. Allen Evans, Jr., as dean and chaplain, and the following faculty: the Rev. Dr. A. E. Saunders, the Rev. Messrs. Joseph E. Mills and Jonathan G. Sherman, Messrs. Harry Bone, Ph.D., and Maurice Rumsey, Mrs. Robinson Germond, and Miss Mildred H. Brown.

Wyoming Convocation Meets

LARAMIE, WYO.—A deeply spiritual note was struck in the opening address of Bishop Ingley, Coadjutor of Colorado and Bishop in charge of Wyoming, to the convocation of the district, meeting here June 14th and 15th. Interesting reports of the work of the Church in the district, including two hospitals, St. Michael's Mission to the Arapahoe Indians, the cathedral schools, and the children's home.

The convocation closed with a dinner at Sherwood Hall of the cathedral school for boys, at which Bishop Ingley was toastmaster.

The Rev. Elron L. Tull, senior priest of the district, and D. P. B. Marshall were elected deputies to the General Convention to be held at Cincinnati next year. Alternates are the Rev. Messrs. Herald C. Swezy and V. G. Lewis, and Messrs. Irving H. Laron and A. L. Taliaferro.



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By ROBERT HARLEY-JONES

SYDNEY—The Archbishop of Armagh, the Most Rev. C. F. D'Arcy, D.D., who is also Primate of All Ireland, has been drawing great crowds in Sydney as the chief visitor to the Bishop Broughton centenary celebrations which began late in May. At the Home Mission Festival on May 19th a special service was arranged in the cathedral at 6 P.M. and although the hour was inconvenient for many there was not even standing room when the Archbishop preached. In spite of advancing age he is very fresh and attractive as a speaker. His see of Armagh, Ireland, dates back to 150 years before that of Canterbury and Dr. D'Arcy is a very worthy representative of his ancient diocese. As is well known he is a scholar and philosopher of world repute and his discussions at the Church Congress are eagerly listened to.

Canon C. V. Pilcher, late of Toronto, was consecrated Coadjutor Bishop of Sydney at St. Andrew's Cathedral, May 21st. The consecration was made a unique occasion by the attendance of distinguished prelates. The Archbishop of Sydney, Dr. Mowll was the chief consecrator and was assisted in the consecration proper by the Primate of All Ireland; the Metropolitan of New Zealand, Dr. Averill, Bishop Graham-Browne, Anglican Bishop in Jerusalem; Bishop Banerjee of Lahore, India; Bishop Matsui of Tokyo; Bishop Hilliard of Nelson, N. Z.; and Bishops Burgmann and Moyes, both of New South Wales.

The Rt. Rev. P. Y. Matsui of Tokyo arrived from Japan on the same day to attend the Broughton celebrations and contributed much interesting information regarding his diocese. There are over 5,000 Anglican Christians in the diocese of Tokyo and many more Christians of other denominations. He says Christianity is increasing in Japan. The Anglican Church there will soon be celebrating its jubilee and a two-year evangelical campaign has been organized to prepare for it.

Memorial to Edgar Priest

WASHINGTON—A memorial tablet, honoring the late Edgar Priest, first organist and choirmaster of the Washington cathedral, has recently been unveiled at the National Cathedral on Mount St. Alban. He was organist for about 25 years and died suddenly a little over a year ago. The Rev. Dr. Z. Barney T. Phillips, representing the American Guild of Organists, made the address and the Rev. Canon William L. DeVries of the cathedral staff conducted the memorial ceremonies.

Bishop Moore Dedicates Hall of Religion at Texas Centennial Exposition

DALLAS, TEX.—Bishop Moore of the diocese of Dallas made the dedicatory address at the dedication of the hall of religion, Texas centennial exposition, on June 21st. Many of the clergy of the diocese and a large crowd of men and women of all faiths were present at the ceremony, which was broadcast over the Texas Quality network. L. B. Denning of the Lone Star Gas Company, which gave the building, made an introductory address.

"As we view this first centennial in the life of the state of Texas and as we think of this evidence of God and divine history in this building," the Bishop declared, "we might ask the question, 'What of the next hundred years in the life of our beloved state?' And I say, with no thought of fear or favor, that the Church must have a place and a part in the coming years—and not just a place and a part, but her rightful place and her rightful part. . . . The Texas of tomorrow is not going to be great or strong because she may possess economic progress, because she may possess added wealth and greater buildings; the Texas of tomorrow is not going to be strong because of a higher ethical culture of its people, or because it enjoys political security. The Texas of tomorrow will only be strong if God and His will and His Church have a vital and positive part in the lives of the people."

Bishop Gardner Addresses New Jersey Young People

TRENTON, N. J.—The annual conference of the Young People's Fellowship of the Diocese of New Jersey was held in the cathedral, June 20th to 21st.

Bishop Gardner, newly consecrated coadjutor, addressed the dinner gathering, urging the young people to "grow up in knowledge of their Church and the opportunities it offered to them" as he intended to grow up in his knowledge of the diocese.

A dance followed which stopped at 11:30 P.M. and was followed by a preparation service for the Corporate Communion the following morning. This most impressive feature of the annual conference was conducted by the Rev. J. Mervin Pettit, rector of Toms River, N. J.

Memorial to Mrs. G. S. Richards

VENTNOR CITY, N. J.—A set of six mortuary candlesticks was blessed at the Church of the Epiphany here on June 14th, in memory of the late Mrs. Katherine W. Richards. Her husband, the Rev. G. Sherman Richards, Doctor of Divinity of the University of King's College, Halifax, N. S., and former chaplain to Bishop Manning, was the donor.

\$15,000 Left to Baltimore Church

BALTIMORE, MD.—Under the will of the late Miss Ludlow Carroll Willett, a bequest of \$15,000 was recently left to the general endowment fund of St. Paul's Parish, Baltimore.

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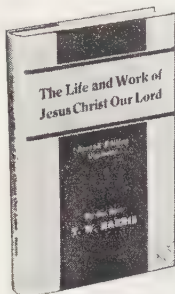
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T. E. SMITH

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Bishop of Exeter Dies in England

Continued from page 15

of all Christian churches with missionaries in China.

In 1932 he came here to speak, he said, "on international goodwill, but not from any political or economic viewpoint." Speaking at the Cathedral of St. John the Divine, he hailed the United States as a leader of the Anglo-Saxon people whose greatest power lay in the desire of other nations to copy her.

OPPOSED DEMOCRACY FOR INDIA

Other talks followed at Providence, Boston, Pittsburgh, Washington, and Chicago. His visit was under the auspices of the committee of the interchange of preachers and speakers between churches of America, Great Britain, and France.

Following his third visit to the United States, in the spring of 1935, he pointed to this country as a great reason why democracy should not be inflicted on India. His remarks were made in the House of Lords on June 19, 1935, during a debate on the India Bill and aroused world-wide interest.

"You go to the United States," he told his fellow peers. "Has the United States democracy? I would ask the labor leaders to spend next autumn traveling in the United States and going to some great city like Chicago. I saw there men starving, and yet just outside was the fertile province of Illinois, where I think they are burning their crops because they could not sell them."

"I asked why they did not bring that food to those starving people. The answer was that two great machines controlled that democracy—the Democratic and Republican. How are you going to avoid some great machine controlling these great masses in India?"

LOST THREE SONS IN WAR

The Bishop likewise attracted world-wide attention in his fight for peace. His was more than a great humanitarian's desire for the abolition of war and the misery it entailed. Three of his four sons were killed in the World War, the fourth being twice severely wounded.

The United States, he said during a sermon at St. Martin's-in-the-Field Church, Chestnut Hill, Pa., on Oct. 23, 1932, "can save the whole world from the curse and misery of another war. It is mankind's great slavery before which all other crimes fade almost into insignificance."

Plan to Complete Nave of Worcester, Mass., Church

WORCESTER, MASS.—A recent gift to the building fund of All Saints' Church has made possible the completion of the nave of the church, including painting the walls, finishing the ceiling, and installation of permanent wiring, the Rev. Richard G. Preston, rector, has announced. The Rev. Mr. Preston is a member of the American seminar which is to study conditions in Europe this summer under the direction of Dr. Sherwood Eddy.

Church, Rector Mark Anniversaries

ASTORIA, ORE.—Grace Church, Astoria, celebrated on June 14th and 15th the 50th anniversary of the consecration of its present church building and the 25th anniversary of the ordination of its present rector, the Rev. E. W. Hughes.

Church's Work in Shanghai Prospers

Bishop Graves Reports Remarkable Growth to Kiangsu Synod; Admit New Parish

SHANGHAI—At the meeting of the Kiangsu synod at St. John's University, May 27th, Bishop Graves in his opening address stressed the remarkable growth of the missionary district of Shanghai (diocese of Kiangsu) in the last twelve months.

There have been gains all along the line, he asserted. The number of communicants in the diocese has gone up from the 4,942 of last year to 5,443 and the contributions for Church work from \$54,284 in 1934 to \$67,004 in 1935.

New buildings have been erected, one in the St. John's Middle School, in Tsakiatu a parish school, in Chinkiang a chapel and clergyman's house, a new church at Taitsang, a new school building at Epiphany School, Soochow, and a new parish house and residence for the staff at Tangkow, near Soochow, all of these largely, if not entirely, paid for out of funds raised locally.

Representatives of the Church of the Heavenly Blessing, Shanghai, appeared before the synod and asked for the admission of their congregation into the Holy Catholic Church. They were welcomed by a standing vote and the practical arrangements for their reception into the Church were left to the direction of the Bishop. A "straw vote" of the Chinese clergy on the question of the registration of our Christian schools with the Chinese government showed that 27 favored it while only one opposed.

The Rev. H. Y. Yao was elected to the standing committee in place of the Rev. E. S. Yu.

As delegates to the general synod the following were elected: the Rev. Messrs. F. L. H. Pott, T. M. Yang, and Y. Y. Tsu; the Ven. F. A. Cox; and Messrs. A. T. L. Ts'en, D. C. Jui, T. T. Wu, and O. Z. Li.

First Church Built in Idaho

Restored by Bishop Bartlett

BOISE, IDAHO — Old St. Michael's Church, Boise, the first to be built in the vast jurisdiction of Montana, Utah, and Idaho, has been repaired and restored under the direction of Bishop Bartlett. The church, now known as Christ Church, is still in use as a church school center and as a place of worship for the Greek congregation of Boise. Plans are being made to celebrate the 70th anniversary of the building of the church this fall.

Rev. R. H. Gamble Instituted

CHARLESTON, W. VA.—The Rev. Robert Heyburn Gamble was instituted as the rector of Kanawha Parish by Bishop Gravatt of West Virginia, in St. John's Church, Charleston, June 7th. The Rev. Dr. Stanley Brown-Serman, professor of New Testament language and literature at the Virginia Seminary, preached the institution sermon.

Cuba Convocation Honors late Bishop

Well-Attended Meeting of Missionary District Passes Memorial Resolution for Bishop Knight

HAVANA, CUBA—In spite of torrential rains which were inundating the whole island, a large number of lay delegates and all the clergy actually in Cuba at the time attended the 30th annual convocation of the missionary district of Cuba, held at Holy Trinity Cathedral here, June 19th to 21st.

Motions of sympathy were adopted on the death of Bishop Knight, the first Bishop of Cuba, and it was decided to place a commemorative plaque in the cathedral and to hold special Requiem celebrations in various churches throughout the island. The older clergy who were trained and ordained to the priesthood by Bishop Knight paid affectionate tribute to his memory.

The committee for the Forward Movement rendered its report and was continued for another year, Bishop Hulse reserving for consideration the appointment of a layman to take the place of E. G. Harris who is now living in Florida after many years' residence in Cuba and faithful service to the cathedral and the Church.

The main business sessions of the convocation were conducted in the cathedral school, Paseo y Quince, Vedado. On the 21st in the cathedral the Bishop advanced to the priesthood the Rev. Ignacio Guerra y Madrigal. Fr. Guerra celebrated his first Misa the following morning in the improvised chapel at the cathedral school. After this the Bishop spoke to the clergy in a round-table conference concerning various aspects of the work, especially the needs and difficulties of the church schools.

FIRST AUXILIARY CONVENTION

For the first time in the history of the Church in Cuba the Woman's Auxiliary held a national convention for all the missionary district. The meetings took place on the ground floor at the same time as the meetings of the convocation were being held upstairs. In spite of the rains delegates attended from all over the island under the presidency of Señora Julia de la Rosa, wife of the Rev. Padre Piloto. The Woman's Auxiliary has recently been reorganized and for the first time has its own constitution and by-laws now adopted by the convention and approved by the Bishop. This is considered one of the greatest steps in advance taken by the Church in Cuba for many years and insures the active continuation and development of the Woman's Auxiliary and consequently of the whole work of the Church.

New elections are as follows: registrar, Dean Blankingship; historiographer, Mrs. R. R. Ellis; standing committee member, E. F. Ozab, all three replacing E. G. Harris. Dean Blankingship was also elected to the board of examining chaplains.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

JOHN W. WILLIAMS, PRIEST

PASADENA, CALIF.—The Rev. John William Williams, rector emeritus of All Saints' Church, Atlantic City, N. J., died at the Pasadena Hospital on June 18th, after a lingering illness.

Fr. Williams was graduated from Trinity College, Hartford, in 1878, and then took his theological course at Oxford. He received the degree of Bachelor of Arts from Keble College in 1881 and the degree of Master of Arts three years later. He was ordained deacon in 1882 and priest a year later by the Bishop of Lincoln. After spending several years in English parishes he returned to this country and served as a curate in Trinity parish, New York, from 1889 to 1892. He was then rector of St. Paul's Church, East Orange, N. J., for ten years.

Fr. Williams' most important work was done in Atlantic City. From 1901 to 1910 he served as associate rector of the Church of the Ascension, resigning to or-

Pension Fund Pays \$1,200,000 a Year

Continued from page 15

new pensions were granted in 1935, of which 81 were age allowances, 34 disability allowances, 85 to widows and 35 to minor orphans. The total new grants were at the rate of \$136,289 a year. He reported that over 99½% of all contributions due from parishes throughout the Church have been collected for the entire 19 years of the fund's existence.

Referring to its partially or wholly-owned subsidiaries, the president reported that the Church Life Insurance Corporation, a wholly-owned subsidiary of the fund, has assets of \$3,092,904, of which \$989,463 is surplus, and that it wrote 14% more insurance in 1935 than in 1934. Its benefits are restricted to clergymen and other Church workers.

The Church Properties Fire Insurance Corporation, an affiliate incorporated in 1929, now has over \$71,000,000 of insurance in force. It is said that at present it carries approximately one-third of the insurance on property of the Episcopal Church. James Pierpont Morgan is chairman of its board of directors.

Among those directing the affairs of these organizations of the Episcopal Church are such men as Frank L. Polk, Stephen Baker, Allen Wardell, Charlton Yarnall, Harper Sibley, Judge Origen S. Seymour of Connecticut, Bishop Lawrence, retired, of Massachusetts, Bishop Manning and Dean Gates of New York, Bishop Davis of Western New York, Bishop Rogers of Ohio, and Bishop Stires of Long Island.

ganize All Saints' Church in the Chelsea area of the city. He served as its rector until his retirement on pension in 1930, when he was elected rector emeritus. Since that time he made his home in this city. His widow survives him.

The burial office was read at St. James' Church, South Pasadena, on June 20th by the Rev. T. Raymond Jones, rector. Interment followed at San Gabriel Cemetery, where the committal was read by Bishop Stevens of Los Angeles.

MRS. FREDERIKA M. BEATTY

MEMPHIS, TENN. — Mrs. Frederika Priest Mayhew Beatty, widow of the late Bishop Troy Beatty, former Coadjutor of Tennessee, died in Memphis, June 20th.

An active Church worker all her life and an influence to her fellow-workers, Mrs. Beatty generally refused the leadership in Church organizations, preferring to work quietly in the background. She was actively interested in the Daughters

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of the King and in rendering service to the shut-ins of Memphis, particularly at the Mary Galloway Home and at the Shelby County Hospital. She was a member of the Bishop Beatty chapter of the Woman's Auxiliary of Grace Church, and of the board of the Church Mission of Help.

Born in Newark, N. J., on August 28, 1868, the daughter of George A. Mayhew and Mary Hayes Mayhew, she spent most of her girlhood at Sewanee. She was educated at St. Mary's, Raleigh, N. C., from which she was graduated in 1887. In 1892 she was married to the Rev. Troy Beatty.

After a year in West Tennessee, they went to Darien, Ga., where the Rev. Mr. Beatty was rector of St. Andrew's Church. His longest ministry was at Emmanuel Church, Athens, Ga., where they lived from 1897 to 1916. They moved to Memphis, where the Rev. Mr. Beatty was rector of Grace Church for three years, and where he was consecrated Bishop Coadjutor of Tennessee on September 18, 1919. He died in Nashville in 1922, and after his death Mrs. Beatty returned to Memphis, where she made her home.

The funeral services were at Grace Church, and her body was laid to rest beside that of her husband in Elmwood Cemetery.

Surviving are two sons, Troy Beatty, Jr., Memphis, and Charles M. Beatty, Nashville; two daughters, Frederika Beatty, New York City, and Mrs. Arthur G. Merriman, Cleveland, O.; a daughter-in-law, Mrs. Charles M. Beatty; a son-in-law, Arthur G. Merriman; and three grandchildren, Betty, Arthur, and Frederika Merriman.

MRS. HARRIET HALE BRUSH

ARLINGTON, VT.—Funeral services for Mrs. Anna Harriet Hale Brush, wife of the Rev. George Robert Brush, rector of St. James' Church, Arlington, who died (Continued on next page)

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ANNOUNCEMENTS

Died

CARTER—AMELIA BELLAR, at East Orange, N. J., suddenly on the morning of Sunday, June 7th, 1936, wife of the late Louis Byram Carter and mother of A. Edna Carter, in her 86th year. Funeral from Grace Church, Newark, N. J., on Wednesday morning at 10 o'clock. Interment at Hillside Cemetery, Madison, N. J.
Requiescat in pace.

Died—Continued

JOHNSON—MARKICENA CHACE, of 17 Laphear St., West Warwick, Rhode Island, May 20th, 1936. Wife of the late Edwin Levi Johnson and mother of Ruth C. and Alice R. Johnson. Prayers at her home, Friday morning, May 22d, followed by Burial Office and Requiem Mass at St. Andrew's Church, Harris, Rhode Island.

Memorial

WILLIAM SHERMAN MADDOCK
In ever loving and grateful memory of
WILLIAM SHERMAN MADDOCK, July 1st, 1929.
Jesu mercy, Mary pray

Minute

PHILIP HOWARD BRICE—DECEASED
Through the infinite wisdom of the operation of the will of Almighty God, the Vestry of Saint Mark's Church, Philadelphia, are called upon to sustain, and to mourn deeply, the loss of one of their "Elder Statesmen" who has served his parish and his diocese with faithful and conspicuous devotion: PHILIP HOWARD BRICE, LL.B. And they have ordered this Minute to be adopted and to be spread upon the parish record; and to be sent in copy to his surviving family, to the CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA, and to THE LIVING CHURCH: as a testimonial to his sterling character; to his meticulous care in the discharge of such parish duties as were laid upon him; and to his simple and whole-hearted belief in "The Faith Once Delivered to the Saints" as set forth in the doctrine, discipline, and worship of the One Holy Catholic and Apostolic Church, which was the great love and main-spring of his entire life. Mr. Brice was born on August 31st, 1872, and died on May 8th, 1936. He took his bachelor's degree in Law at the University of Pennsylvania in 1897; and while a student there he became a member of the Delta Psi Fraternity, in the activities of which he took an influential part during his lifetime. He was a vestryman of Saint Mark's Church from 1910 until his death, having served during his membership as a faithful one-time Accounting Warden. For a long period prior to his death Mr. Brice was a sufferer from a complication of distressing physical ailments, but he bore his sufferings valorously and with a resigned Christian fortitude; and in so doing he set a splendid example to those who knew him. His loss to Saint Mark's Parish is irreparable, but his memory will long remain as a stimulating force in its work for the spread of God's Kingdom among men: may he rest in peace eternal!

By Order of the Vestry: June 2, 1936.

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Necrology

Continued from preceding page

recently after a long illness, were held at the church June 19th.

Mrs. Brush was 60 years old on June 13th and was born at Hyde Park, Mass., the daughter of Henry and Lucy Lawrence Hale of Orange, N. J.

In addition to her husband, she is sur-

vived by her parents and three sisters: Miss Lucy M. Hale, Miss Lauretta Hale and Mrs. Ancel St. John, all of Orange, N. J.; and one brother, Edward Lawrence Hale of Summit, N. J.

She is also survived by six sons, two stepchildren, and one grandson. The children are: George Robert, Jr., of Worcester, Mass.; Lawrence Paul, John Rogers, Frederick Hale, Lester Bradner, and Charles Henry, all of Arlington; Mrs. Ferdinand H. Pease of New York; Dr.

Edward Newcomb Brush of Orono, Maine, and his son, Steven George Brush.

Bishop Van Dyck of Vermont officiated at the funeral, assisted by the Rev. Dr. S. Halsted Watkins of Arlington, the Rev. W. J. Brown of Manchester, the Rev. Norman P. Dare of Bennington, the Rev. J. Elmer McKee of Peterborough, N. H., and the Rev. Henry Hogg, of Granville, N. Y.

Burial was in the St. James' Church cemetery, Arlington.

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